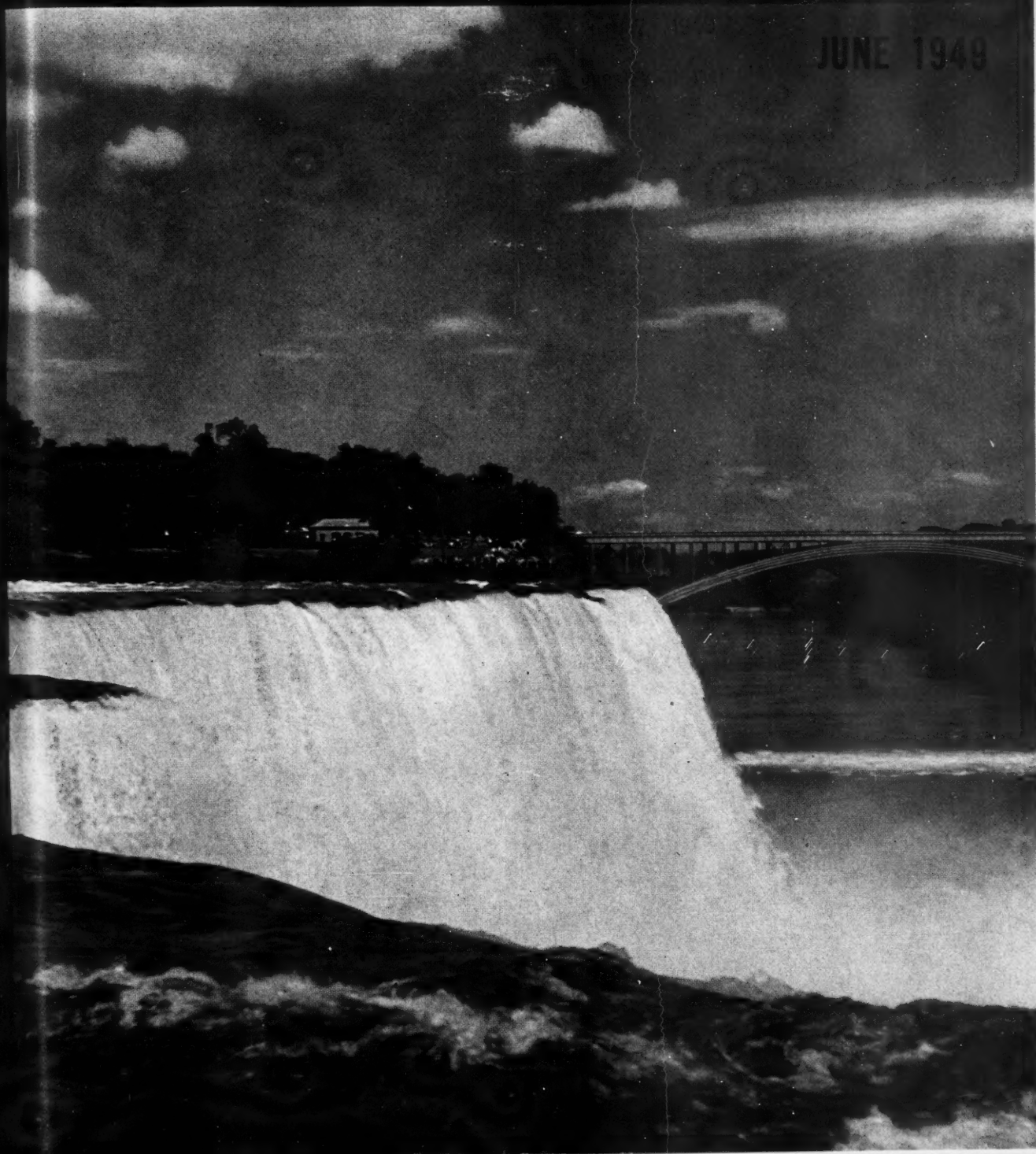
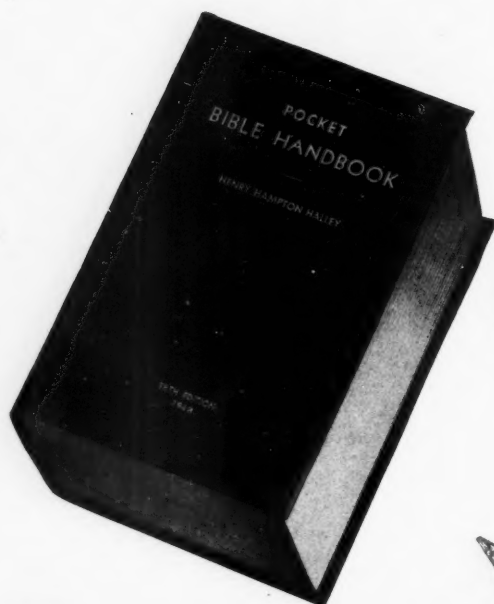


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JUNE 1949





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WILLIAM CULBERTSON, Editor

ERNEST D. CHRISTIE, Publication Manager

Vol. 49

June, 1949

No. 10

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Cover Photograph by Henry C. Crowell

☆ ☆ ☆

## In This Issue

Finally, you may now read "Condemned to Death"! Three times this story has been in line for publication and three times last moment changes in the structure of the magazine have necessitated that it be held over. We believe you'll enjoy it and be helped by it as you see the grace of God in operation in the life of a normal man who was a murderer.

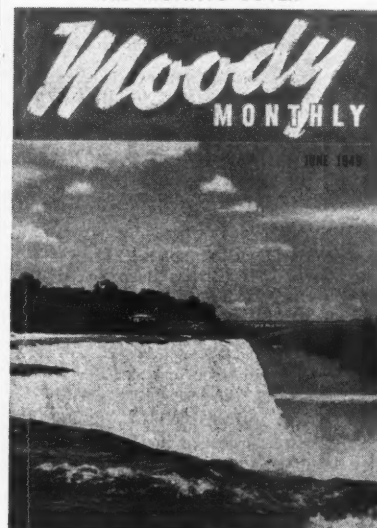
"Power Through Weakness" may sound like a contradiction. Actually it epitomizes the successful Christian life. MOODY MONTHLY is glad to be able to give you this fourth article in a series of addresses from 1949 Founder's Week Conference.

Can Christianity be really credible to those who are not Christians? Or must one see scientific facts through Christian glasses in order to understand why Christians believe them? Is our faith only subjective? This issue's article "Is Christianity Credible?" may be of much help to you in better understanding your faith in its relationship to the non-Christian world.

### GOD'S STRETCHED BOW Psalm 27:14

One of the greatest strains in life is the strain of waiting for God. God takes the saint like a bow which He stretches, and we get to a certain point and say, "I cannot stand any more," but God goes on stretching. He is not aiming at our mark, but at His own (Rom. 8:29), and the patience of the saints is that we hold on until He lets the arrow fly straight to His goal.—Oswald Chambers.

### THIS MONTH'S COVER



★ June is the month of wedding bells, and Niagara Falls, N.Y., the honeymoon destination of newlyweds.

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John says in Revelation 19:7-9: "Let us be glad and rejoice, and give honor unto him: for the marriage of the Lamb is come, and his wife hath made herself ready. And she was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb."

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June, 1949

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## Out of the MIXING BOWL

MRS. WILLARD ALDRICH

*"As Unto Him"*

It was that busy hour of the day just before dinner at night. The children were tired and easily provoked. Taddie, fussing and whimpering, was right under Mommie's feet.

"Daddy will be home in a little minute," she remarked. "Now let's hurry and get all ready for him. Janie is with Daddy; it's her music-lesson day. And so you little girls will have to help Mommie."

Turning to the little trio, waiting none too happily for their duties, she added, "Becky, will you sweep under the table and fix the benches? Net, you pick up the papers and put them in the box by the fireplace. And, Virginia, will you play nicely with Taddie and keep him real happy for Mommie?"

With varying degrees of enthusiasm they went to their tasks. After a moment of silence, Becky demanded, "Why doesn't Virginia do any work?"

Hurrying between sink and stove, Mommie replied, "She is working; she is watching Tad." To which Becky answered grumpily, "That doesn't look like work to me; that is called playing."

"But she is doing what Mommie wants her to and that is all that matters. Hurry now, Becky, because we must get the table set. And put Tipper out, will you? He likes to be ready to bark when Daddy comes."

Later on, after the children were in bed and the house strangely quiet, Mommie thought about Becky's remark. Children are like grownups or grownups like children, she decided. We sometimes think that way about another's work for the Lord . . . it doesn't look like working, there's so much of inspiration and accomplishment. But our own daily round, less varied, looks more like work to us.

And I suppose Becky felt that way, too. But she had the sweeping to do because she is more capable at it, while Virginia could more easily entertain the baby. I knew, too, that Becky didn't want to sweep and that she would rather have played with Taddie. My heart went out to her in the drudgery of it.

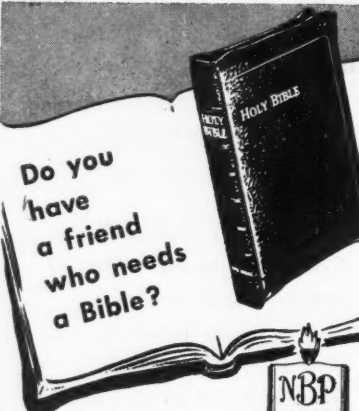
The Lord knows how we feel about

This monthly feature appears simultaneously in *MOODY MONTHLY* and *The Doorstep Evangel*, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash.



our work in relation to another's. (And He knows the burdens carried by those whose work, at first glance, seems so challenging and delightful.) But the important thing is to be doing faithfully and happily what He has for us to do.

Somehow it made it easier to get the washing folded and the clothes laid out for school the next day . . . the same daily tasks, but different somehow because of a fresh realization of His love and understanding.



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# Our Moody Readers

## So Many Years

Can you give me the address of Mr. Cram who writes the articles on "Moody at the Fair"? I shed tears as I recall the trip I made in 1893 from Denver, Colo., to Chicago and to the theater where D. L. Moody was preaching to a capacity house. There at the Institute in 1897 I was enrolled as a student with my cousin, J. H. Davis, who a year ago passed to his reward. He had read the Bible through fifty times. He knew God. I have been a subscriber to MOODY MONTHLY since the first issue.

UNIONTOWN, PA. S. FRANK EASTMAN

## More Time

Just a word to say that I have never enjoyed the MOODY MONTHLY more than I have the past few months, since I have had more time to read (though I have to use a reading glass). I dislike to miss any article in it; therefore, I begin at the first and read every article, and mark the same as I read. The editorials are exceedingly helpful. The missionary messages are so stirring that I am always burdened to pray for every field mentioned; also for the alumni as the reports of their work come in. Praise God for the help received from every message.

ORLANDO, FLA.

S. E. LEWIS

## How to Help

In December an article appeared entitled, "A Personal Missionary Program." The suggestions about writing and praying were all very good. But when it came to suggesting that our friends send us packages, I find it necessary to make some corrections. Most of those possibilities will not go for Venezuela.

Many in the homeland, touched by the article, got busy and sent things to their missionary friends. One missionary recently received a small number of magazines—very good magazines, but because they were not marked properly they went through the usual red tape of the customs officers, and she paid almost \$1.00 in American money. Another received used Christmas cards and had to pay a large duty, simply because the sender did not know exactly how to do it. Then there are many occasions when gifts arrive on which the missionary must pay high duty charges only to find that the package contains a wool sweater or other piece of heavy clothing that just can't be used in her climate. But there is no way of knowing what is in the package when we are asked to pay the duty. It is like a game of luck and chance.

But all this heartache and inconvenience could be avoided if . . . only all our friends were to contact us beforehand, so that we could give them proper information as to what we need, and how to send it. Of course, they like to surprise us, but a surprise that costs us \$5.00 or more is robbed of much of the joy.

In our part of Venezuela, and in all parts near large cities, missionaries can buy practically everything they need for ordinary living. Therefore, the most ap-

preciated gift nearly every time is money. There is very little difficulty in sending it. As a rule, cash—not in large amounts—comes through easily.

I hope everyone will understand.

ELIZABETH H. SHEETZ

MARACAIBO, VENEZUELA

## Fundy Kid

As a twenty-two year old engineering student, I would like to speak for the confused "fundamental" kids in the country.

As children of Christian parents we heard the gospel "preached and taught" at home and several times a week at church. Having accepted Christ as our personal Saviour at an early age, we soon became known in the neighborhood and school as "religious guys" that weren't allowed to dance, smoke, play cards, swear, go to the movies . . .

If we follow these standards, then surely we are fine, fine, upstanding Christians. Our testimony of life and deed will certainly show forth Christ in our lives, and people seeing us will come and accept Christ as their Saviour.

Such erroneous reasoning seems to be quite prevalent among Christian people . . .

The attitude of the "fundy" kids seems to be that the less worldly, the better Christian; and the sloppier and less attractive, the less worldly. The accent or focus, then, is on the negative actions rather than the positive.

When is someone going to come along and tell us how to be soul-winners? When are you going to give us tips and encouragement to get into school activities and fight and work and play and train for Christ's sake that we may be real witnesses, real kids doing real things for our wonderful Saviour because we love Him?

Tears come to my eyes when I think of the high school kids that were in my class that would not accept my testimony, because I had but few friends. I was a real Christian, though! I never did any of the forbidden things, and let me tell you, I was defeated, and miserable and unhappy. It was only after a hitch in the Marine Corps that I discovered it was possible to be a "real guy" and still be a Christian.

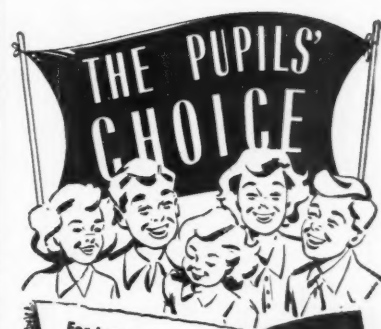
So c'mon, let's throw off the shackles of the "law" devised by men, let the Holy Spirit do the job of cleansing our lives (it doesn't take long when we start to witness), and then with proper instruction from our "fundy" preachers—and churches, and through the guidance of the Holy Spirit, get out and show the people of the world that we really have something! Show them our lovable Saviour and our wonderful eternal life, and make 'em like it! . . . And let's hurry, it's getting late!

SPRINGFIELD, PA.

BOB PATTON

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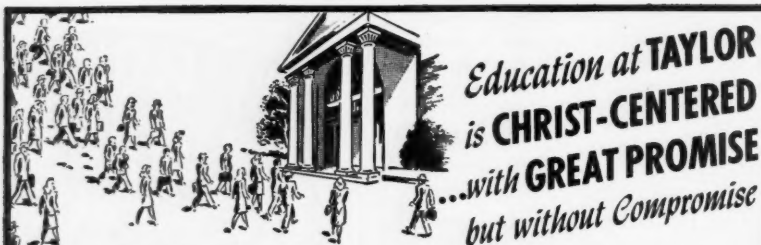
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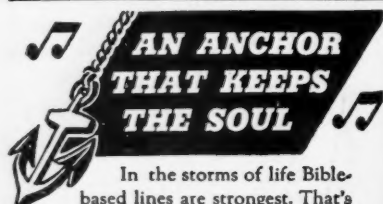
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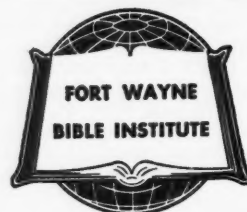
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Moody Monthly

June

# SCHOOLS

(Continued on pages 742-743)

## Plan Now for Fall

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6. Are his class sections small enough for him to recite not once, but several times a period?
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ABOUT

CHRISTIANS



## Lutherans Launch Sunday School by Mail

The Missouri Synod Lutheran Church has its own way of—as the saying goes—bringing the mountain to Mohammed. Impressed by the fact that about 20,000,000 children in the United States receive no formal religious instruction, the denomination's leaders are sending Sunday school to the children by mail.

Effort is being made to reach children both in this country and in parts of Canada who do not attend Sunday school either because they are ill or live too far from a church. Leaders of the plan have divided this country and the parts of Canada involved into districts. Children who enroll receive lesson sheets and other material by mail from the director of the district in which they live.

Enrollments are solicited every Sunday over the International Lutheran Hour, which is heard on one of the largest religious networks in the world. Inquiries are addressed to Sunday School by Mail, 3558 S. Jefferson St., St. Louis 18, Mo.

## \$150 Edition Of Pulpit Bible Planned

A beautiful, large Bible, especially designed for pulpit use, will be published this fall. It will have more than a thousand pages almost twice the size of ordinary business stationery. Particularly suitable for presentation to churches and schools as a memorial to those who gave their lives in the war, this edition is limited to 975 copies at \$150 each.

The Bible is being designed by Bruce Rogers, dean of American book designers.

## Church Leader Tells Experience with Communists

Many a Christian leader is used to receiving frequent announcements or invitations from Communist-dominated groups. How Communists seek to use local organizations was revealed in the recent trial against eleven top U.S. Communists in New York City.

Herbert A. Philbrick, pillar of the Wakefield, Mass., First Baptist Church, told how he received a flood of Communist-front literature when he edited the church's paper. Later, after organizing a group known as the Cambridge Youth Council, he found many Reds in the organization.

Immediately reporting to the FBI, he was asked to stay with the Council and keep the FBI informed. So well did he obey orders that two years later he was a member of the Communist party, reporting regularly to the FBI.

As a member, he learned how Communists are working in this country and how they are planning for a revolution during a "heavy depression" or a war, "in which case the conflict would be converted into civil war . . . The working class must shatter, break up, and blow up the whole state machinery . . ." In the meantime party members should get jobs in key industries.

## Veteran Publisher Drops "Pulps" and Comics

Street and Smith, veteran publisher of western, detective, and other pulp maga-

zines, has announced it is dropping the last four of its "pulps" and halting production of all comic books. The reason given by the chairman of their board of directors is that pulp fiction is no longer in demand and that the comic book market has fallen off markedly in the post-war period.

The ninety-four-year-old New York publishing company, which gave Frank Merriwell and Buffalo Bill to an earlier generation, will devote full attention to publishing so-called slick paper magazines, including *Mademoiselle* and *Charm*.

## World Congress Called for Baptist Youth

Hoping to stimulate a spiritual fellowship on a world-wide basis, Baptist leaders are calling the third World Congress for Baptist Youth. The meeting will be held in Stockholm, Sweden, August 3-9.

Approximately 1,000 delegates are expected—250 from the United States, 210 from England, 25 from Canada, several hundred from the Nordic countries, and some delegates from the Far East and Africa. The theme of the congress will be "Baptist Youth Facing the Future."

Although many delegates will have to travel long distances to attend the conference, expenses will not be too high because living costs in Sweden are low. It is said a delegate can live eight days in Stockholm for about \$35 if he stays in a home or dormitory and lives economically otherwise.

Similar meetings have been held at Prague, Czechoslovakia, in 1931, and Zurich, Switzerland, in 1937.

## Announce Plans for Christian Fellowship Cruise

Visits to Yellowstone, Glacier, and Rainier National Parks and a scenic 1,347-mile cruise to Ketchikan, Alaska, are highlights of a 1949 Christian Fellowship Cruise, according to an announcement by the *Sunday School Times*. Approximately eighty people are expected to make the tour, which will begin July 11 with a visit to the Chicago Railroad Fair.

Besides offering the pleasure of a memorable vacation trip, the tour will provide opportunity for Christian fellowship under the leadership of John W. Lane, Jr., associate editor of the *Times*.

After traveling to Ketchikan by way of the Inside Passage and the fiords of British Columbia, the group expects to return to Chicago August 6.

## Prepare for Mergers Of Evangelical Free Groups

Plans for merger of the Norwegian-Danish Evangelical Free Church Association and the Swedish Evangelical Free Church of America will be submitted this month to general conferences of both groups. If the merger is approved, as is expected, it will be referred to individual churches for action during the coming year. According to plans the merger, if approved, will become effective in June, 1950.

## Catholic Instructors Say Boston College Teaches Heresy

Many people—Protestant and Catholic

Moody Monthly



alike—have believed the Roman Catholic Church teaches there is no salvation outside its own fold. That Catholicism itself is not entirely in agreement in this matter was indicated recently by a dispute at Jesuit-controlled Boston College.

The college dismissed four instructors for speaking "in class and out on matters contrary to the traditional teaching of Catholics." The teachers said they were fired because they "accused the college of heresy." Their objections, the educators said, were based on the grounds that Boston College was teaching:

(1) There may be salvation outside the Roman Catholic Church.

(2) A man may be saved though he does not hold that the Roman Catholic Church is supreme among churches.

(3) A man may be saved without submission to the Pope.

In his statement on the dismissals, the very Rev. William L. Keleher, S.J., president of the college, said:

"Their doctrine is erroneous and as such could not be tolerated at Boston College. They were informed that they must cease such teaching or leave the faculty."

The four educators dismissed are Dr. Fakhri Maluf, assistant professor of philosophy; Charles Ewasko, assistant professor of physics; James R. Walsh, instructor of philosophy; and David D. Supple, a teacher of German at the Boston College High School.

In response to the college president's stand, the four teachers disclosed they had written Pope Pius XII "some time ago" and predicted that "the world is going to hear some thunder from the Chair of Peter very soon, to destroy the heresy of liberalism, the way Pope Pius X destroyed the heresy of modernism."

### Gil Dodds Heads Youth for Christ Team

Gil Dodds, Christian athlete whose testimony is almost as well known as his record as a world-champion runner, will captain a three-man Youth for Christ team to Sweden, Norway, and Denmark this summer. Plans for sending the team to Europe—the twelfth sent out since last summer—have been announced by Bob Cook, president of Youth for Christ International.

Accompanying Dodds on the trip will be Orval Butcher, youth pastor of the First Covenant Church of Minneapolis, and Mel Larsen, former Minneapolis sportswriter and associate editor of the Youth for Christ magazine. Butcher is assistant director and songleader of the Minneapolis Youth for Christ.

Leaving in mid-July following the annual Youth for Christ convention at Winona Lake, the trio will spend a month in Sweden and Norway before participating in the European Youth for Christ Congress in August, and then going to Germany and Italy.

Dodds, holder of the world indoor record in the mile, was undefeated in thirty-seven consecutive races before he retired in the fall of 1948. An injury suffered last summer prior to the Olympic games caused him to cancel plans for visiting Youth for Christ rallies throughout Europe at that time.

### Television for Word of Life Hour

According to estimates, the largest television audience in the world is in the area of New York City where 800,000 television sets are in use. The potential audience gathered around these sets is thought to be about thirteen and a half million people.

To this huge estimated audience, Jack Wyrzten, director of the Word of Life Hour, is offering the gospel message each Saturday evening from 8:00 to 8:30.

Word of Life Hour was first televised on Saturday, March 5, from the Mosque Theatre in Newark, N.J. The response was so great, Mr. Wyrzten felt the Lord's leading to investigate further television broadcasts. The result is the present broadcast, which will continue every Saturday evening over station WATV until further notice.

As the Lord continues to lead, Director Wyrzten plans to televise the Word of Life Hour on other stations.

### Yugoslavia to Have First Protestant Seminary

Protestants in Yugoslavia, long accustomed to seeing their prospective pastors train in foreign schools, are now looking forward to the opening of the first Protestant seminary in their native country. The new school is scheduled to open in August, according to plans announced by Rev. Franjo Sostarec, superintendent of the Hungarian Lutheran Church in Yugoslavia.

Government officials at Belgrade gave their approval of the project after Pastor Sostarec presented the need for such an institution. The proposed seminary will serve approximately 150,000 Lutherans and 45,000 other Yugoslavian Protestants.

Facilities of the seminary will be available to ministerial candidates of all Protestant denominations, but it is expected that most students will belong to the four national groups in the Lutheran Church in Yugoslavia.

Gil Dodds (right) and his teammates, Orval Butcher and Mel Larsen, look over their route. (Below) Word of Life Hour television broadcast in Times Square, New York.





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# Editorials

## The Rising Tide— What's Happening and Where Will it End?

With movie house operators grumbling and the film industry generally retrenching heavily because of waning interest of the public in their product, with liquor sales down 26 per cent since the war, and the book trade amazed at the current sale of religious books, it is time for Christians to begin wondering what is happening.

The situation regarding books is startling, indicating a full fledged turn of the tide in public interest toward spiritual things. Current best sellers include such books as *Peace of Mind* by Rabbi Liebman, *Seeds of Contemplation and Seven Storey Mountain* by a young Trappist monk, the *Big Fisherman* (a story of the apostle Peter in imaginative fiction form) by Lloyd Douglas, and *The Greatest Story Ever Told* by Fulton Oursler (a rewrite of the New Testament).

Meanwhile the lending libraries are finding that the filthy fiction of the current day is dropping fast in popularity and being replaced by non-fiction. (Westerns and pulps have dropped in five years from the point where 14 per cent of all books loaned by lending libraries were in that category, to today's level of one-half of 1 per cent).

In April, Street & Smith, one of the oldest (ninety-four years) eastern publishing houses which delighted an earlier generation with the exploits of Frank Merriwell and Buffalo Bill, announced that it was quitting the pulp magazine field entirely and halting production of all comic books. Pulp magazines being dropped are *Detective Stories*, *Western Stories*, *Doc Savage* and *The Shadow*. *Love Story Magazine* was dropped sometime ago.

Allen L. Grammer, chairman of Street & Smith board of directors, says a change in public taste is responsible for the decline of the pulps. The pulp fiction and comic book market has fallen off markedly. Says Grammer: "There has been a great change in the material offered at newsstands throughout the country." New York publishing circles whisper of other companies who have felt similar decreases in pulp and comic book sales and

have begun to drop some of their magazines of this type.

Well, what is it that is happening?

Chicago book dealer Georgia Lingafelt concludes that "people have a half-hearted search going on inside them, even though they don't know it and would be embarrassed to admit it" (*Time*, April 11, 1949). And an editor of Simon & Schuster says: "Practically nobody has moral security. People are now simply more than ever interested in spiritual values and finding a home in them."

Chicago *Daily News* columnist Sydney J. Harris said of *Seven Storey Mountain* by the young Trappist monk, "This book shows how far we have traveled since the '20's. First, we were the social revolutionaries, looking down our noses at Babbitts. Then we realized that social problems were linked to politics and economics. We became political revolutionaries. Finally we came to see that all political questions are fundamentally religious ones. It's a big thing that's been happening, and this book helps to spell it out."

Meanwhile one of the most interesting recent developments in the Christian student world took place in mid-January at the University of Toronto, when the university itself sponsored and financed a University Christian Mission—a project which has been under consideration for two years. The chief speaker was Bishop Neill, a real man of God, who spoke with warm-hearted conviction. The first session drew only about eight hundred students. But as the week went on, the audience continually grew until on the last night the building was packed with two thousand students who occupied every available inch of space, including the stage. In the dormitories, hundreds of students gathered each night to consider the significance of the day's messages and to ask questions. Many made decisions for Christ.

And during religious emphasis week this spring on the campus of Oregon State College, one speaker creating a great deal of interest was Dr. C. P. Gates, conservative pastor of the Evangelical United Brethren Church. His outspoken stand for biblical Christianity has given many opportunities to Christians on that campus to witness to fellow

classmates who are seriously considering the claims of Christ for the first time.

The tide of interest in spiritual things is rising all about us. Where will it stop—who will enter the vineyard that is becoming so ripe? Who will offer Christ, personally, effectively, to this groping people?

Most of us seem too rutted in our thinking, our approach to the problem and the people to be able to do much about the harvest there might have been had we prepared to be His co-laborers. Mighty things are happening, but not as a result of working through us. God is doing the work independently.

What can we do to fit in? How reap the harvest? We don't know, but we suggest the following for consideration:

### Visitation evangelism Literature distribution

These are two methods of actual face-to-face and heart-to-heart encounter so badly needed now. Groping folks need a Person as well as a message. Who will go to them?

## No Red Herring

There was a time not more than ten years ago, during the post-depression pre-war era, when Communism was a philosophy of the elite who had read Karl Marx and wanted to try some new trails no matter where they might lead. During that period those who warned of the perils of Communism were often branded immature sensationalists who were seeing ghosts under the bed. The population as a whole was unconvinced that any great harm would befall our way of life.

But during the intervening short period of years Communism has filtered down from the high level of intellectualism to the mass movement level, and concurrently the public has been awakened to the threat we face of our domestic economy being dominated by Moscow.

Probably there is little danger from such subversive forces as long as our national income remains at a high level. But the problem that is faced now is the fact that Communism seems to be getting a grip on mass thinking so that when the resistance of high incomes eventually deteriorates (in other words, if we have another depression), things might happen rather quickly as they have in other lands when proper preparation has been made in advance.

And when a brother from Indiana told us recently about themes required of white grade school children by their teacher on "Why I should marry a Negro" (a theme which is a current Communist party line), and when (as happened recently) letters began to flood the teachers of the nation suggesting that "teaching is the worst matrimonial blind alley that ever a girl can get into . . . The people who operate these training institutions (old maid factories) are greedy for your sacrifice"—then it is time to wonder how firm the grip is becoming.

What to do about it, we don't know. For one thing, Christians on our school boards are too infrequent. Here is a problem—what is the answer?



## "The Sound of Gentle Stillness"

This subject is something that I suppose, in some senses of the term, is very debatable, for who can stereotype the dealings of God? Who can put in one form you can call final, the methods God uses in dealing with us personally? However, in this matter of waiting upon the Lord, the quiet time—seeking the face of God—I do feel that in a general way we can discover something of the way in which God reveals Himself to us.

I feel burdened to say a word about this matter because so long in my own Christian life I was not aware of some of these things. I remember as a very young man hearing people talk about waiting upon the Lord, and of course as a Christian I was concerned about the matter—I wanted to wait upon the Lord. But I knew little of waiting quietly and letting God speak to me, either through my reading of the Word or through repeating passages which I had memorized. The time seemed to drag by, and if I determined to give five, or fifteen, or thirty minutes or whatever time I felt was right to give, it seemed to pass very slowly. I think perhaps I touched only the periphery of God's dealing with my soul, until one day in reading the Word of God two very definite truths came to mind.

These two passages are in Genesis 3 and in I Kings 19. It is recorded in Genesis 3:8: "And they heard the voice of Jehovah God." Notice in the margin that the word "voice" is translated "sound." "They heard the sound of Jehovah God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden" (A.S.V.). And then verse 9 says: "And Jehovah God called unto the man, and said unto him, Where art thou?" in other words, there was a sense of His presence, a sound of the walking of the Lord before there was a voice.

That which is on my heart is that in our quiet times we shall be still enough before the Lord to be conscious of His presence. Instead of rushing into His presence, and with many words (How loquacious we are! How talkative, even when we come before God! Forgetting who He is, we rush into His presence and glibly speak that which is on our minds, and maybe, upon our hearts)—shall we not be quiet enough before Him that we may hear the rustle, the sound of His walking, and know we are in the presence of God?

In your quiet time, before you speak to God—yea, even before God speaks to you—have you heard the sound of His walking? I'm not talking about sounds heard by the physical ear, but I'm talking about the ears of your heart, the response of your soul, of your spirit, to the Lord.

Adam and Eve heard the sound of His walking before they heard His voice, and when they heard His voice they began to understand. So I think the three steps can be put something like this: sound, voice, and the articulate Word.

Here it is over in I Kings 19:9-12. The story is that of Elijah, after his great

triumph on Mount Carmel. You remember, he went from before the king and queen southward to Beersheba; and after receiving strengthening from God, he went on to the Mount of God, to Mount Horeb, and stood upon the mount before the Lord. And there came a great and strong wind that "brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice." The margin says, "After the fire, a sound of gentle stillness." Suddenly, after all the natural phenomena were over, all the noise, the boisterousness of wind and earthquake, the awesome fear of the crackling fire, there was a sound of gentle stillness.

I don't know how it is with you, but in my own life I know one of the reasons I have not heard the voice of God, nor understood the articulated words of the Most High in this blessed Book, is because I have not been quiet enough. The least earthly sound, the least earthly distraction, drowns out the sound of gentle stillness. So you see, it is with reason that God says, "Be still, and know that I am God."

Oh, God wants to be heard, God wants to speak to us; and I think we really want God to speak to us. But with our feverish service, with all our boisterousness, with all our love of noise and applause, the sound of gentle stillness is drowned out.

I say this very seriously and with much reflection: I doubt that I shall say anything more important ever in my life to Christians, than what I have just said. If you would know safety from distraction and anxiety, if you would know the power of the Holy Ghost in your life, after God has spoken to the innermost recesses of your soul, you're going to have to learn to be quiet, to listen to the sound of gentle stillness. May God teach us the lesson, "Be still, and know that I am God," "Be silent before Jehovah."

After Elijah heard the sound of gentle stillness, then it was that we read, "And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, 'What doest thou here, Elijah?'"

There came a voice, and Elijah understood the voice, and Elijah obeyed the voice. I suppose that's the normal procedure of God's dealing with us, of speaking to us. We're still enough to hear the rustle of His garments; still enough to hear the sound of His walking in the garden. Then we hear His voice in this Book.

I'm not pleading for a pietistic mysticism that listens for voices out of the air. I don't believe that is God's method today at all. But I am pleading that with an open Book, we bow in the presence of God long enough to sense His presence, and then He'll begin to speak to us. He'll speak to our souls and we'll begin to understand.

This truth is beautifully put in a hymn I love—I don't know why it isn't in more of our hymnals:

*"Speak, Lord, in the stillness, while I wait on Thee;*

*Hushed my heart to listen in expectancy.*

*Speak, O Blessed Master, in this quiet hour;*

*Let me see Thy face, Lord, feel Thy touch of power.*

*"For the words Thou speakest, they are life indeed,*

*Living bread from heaven, now my spirit feed.*

*All to Thee is yielded, I am not my own—*

*Blissful, glad, surrendered, I am Thine alone.*

*"Speak, Thy servant heareth; be not silent, Lord—*

*Waits my soul upon Thee for the quickening Word.*

*Fill me with the knowledge of Thy glorious will:*

*All Thine own good pleasure in Thy child fulfill.*

Do we know something of that? Do you wonder why some folks are calm? Do you wonder why some Christians are able to bear burdens that would drive us to distraction? Do you wonder why? "Mary hath chosen that good part, which shall not be taken from her."—From a chapel address by President Culbertson

## Too Obvious to Do?

That faith can move mountains is a truism known to all Christians, believed by many of them, and experienced by the few who have tried it. It is an amazing thing that God is so powerful and that His people are so weak in accomplishing the task which He has given them to do. For He also has the power available for them.

Though amazing, the situation is not mysterious. Failure in prayer and failure in study of the Word are not in themselves the causes of our deficiency, although they are contributing factors. The real cause is lack of faith. We do not really believe that God will move the mountains at our request.

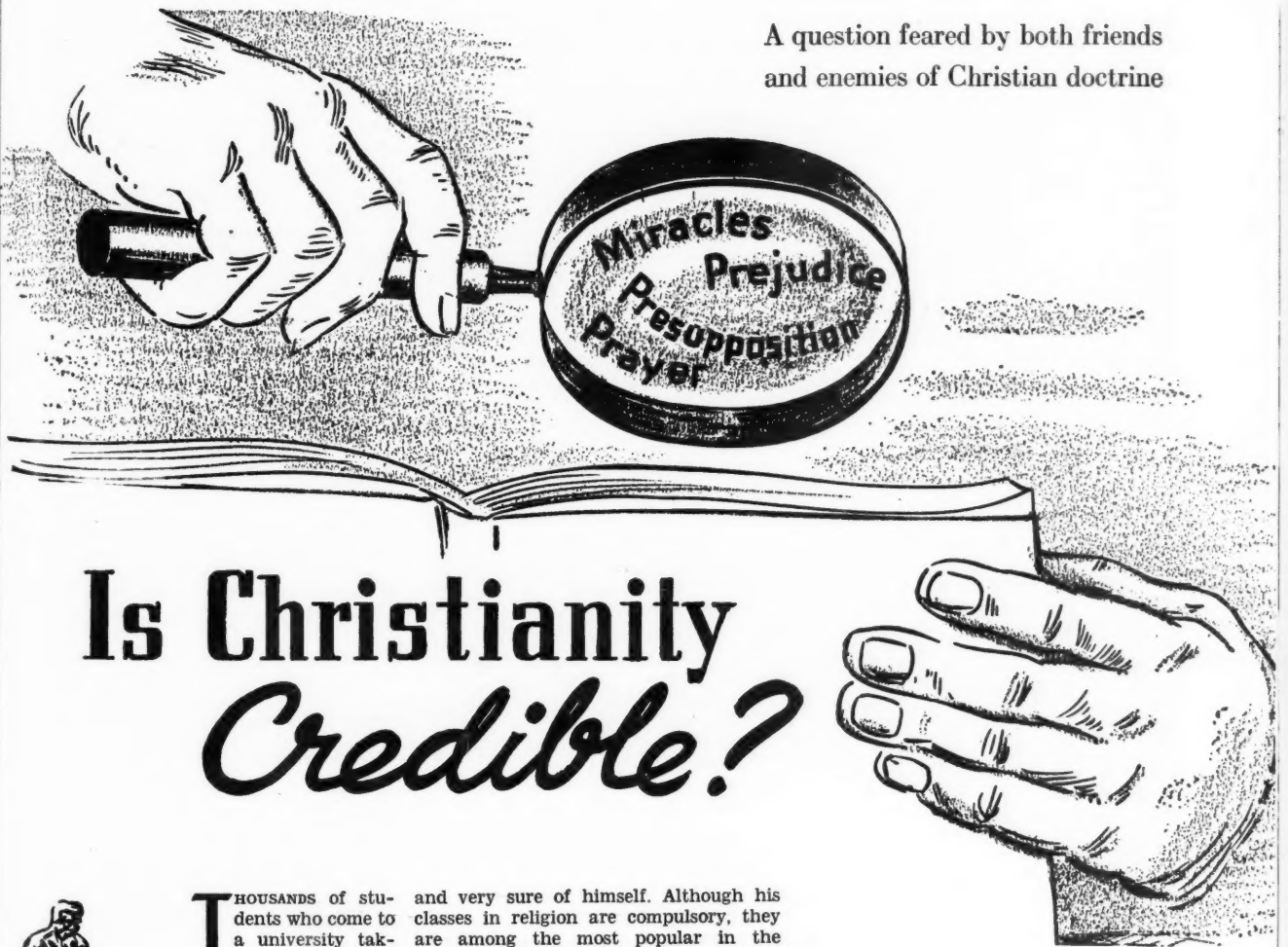
How to get faith is easily said, but more difficult to perform. For faith in God can come only in the same way that we can have faith in one another on the human levels: by getting to know each other so intimately that we understand thoroughly the ability and intentions of the other. To hear that a certain person is hospitable gives us the first small faith that it is true; to enter that person's home and experience the hospitality of the home firmly convinces us that perhaps the half has never been told.

So it is that we can hear from others of the grace of our Lord Jesus Christ and of His strength in bringing to pass for His glory mighty things far beyond all that we can ask or think. But until we become personally acquainted with Him, this faith is only theoretical.

After we have spent time in His presence and walked with Him and talked with Him, have seen Him in action through the pages of Scripture, and have heard Him speak to us in prayer, then we

[Continued on page 729]

A question feared by both friends  
and enemies of Christian doctrine



# Is Christianity Credible?



**T**HOUSANDS of students who come to a university taking for granted the existence of God and the supernatural soon come to feel that they have no right to believe these things. Other thousands who come with a positive faith graduate with that faith either blasted or divorced from reason.

This change of attitude toward the things of God is not surprising. It is the direct result of a system of thinking which, although untrue, dominates almost every university classroom. The immature student easily accepts this preponderance of opinion as evidence—just as he has previously accepted the Christian position and faith in Christ without understanding its complete reasonableness.

This is written to show university students and others that there is no evidence for antisupernatural claims, that the Christian faith is just as credible as, or more credible than, the faith of the scientific rationalist, and that the claims of Christianity are too well substantiated to be waved aside by an honest person.

## Professor Jones's Case

Professor Jones is courteous, patient,

and very sure of himself. Although his classes in religion are compulsory, they are among the most popular in the church college where he teaches. He enjoys tremendously his life work of helping students rethink their religion so that they come to understand that historic Christianity is unacceptable to a thinking person. No minister of the gospel takes his duties more seriously or with more zeal than does Professor Jones, and his record is enviable. Last year two-thirds of his students came from evangelical Christian homes and by Christmas all but 15 per cent, he estimates, had given up their earlier beliefs.

His method is simple. He talks straight from the shoulder and from his heart to the group of freshman students before him.

"The years at college are years of development and change," he begins, "years in which we mature intellectually. Let us not be afraid of these changes, but welcome them as signs of our growing up, of being no longer children for whom others must do the thinking.

"Among other things, our religious thinking will change. That is inevitable. For instance, many of us have been brought up to believe in angels, devils, miracles, and the absolute truth of the Scriptures. Those beliefs were acceptable even fifty years ago. But not today. Today we know better. Our study of psychology, sociology, history, and anthropology makes it clear that mankind has always wanted someone stronger than himself to

lean upon. The little child looks to his mother for protection. The man, still wanting someone upon whom he can rely, chooses to believe in God.

## "Let's Grow Up . . ."

"Or take the matter of miracles. People of Christ's day had been brought up on fanciful Old Testament stories in which God was said to have personally intervened. Naturally such people were willing to accept Christ's claims as true. They wanted a Messiah. They wanted one who would work miracles. Therefore they thought that Christ was working miracles. Today we know better. We know that there is no such thing as a miracle; the laws of nature run their inevitable course. We cannot blame the people of Christ's time for believing these things, but we must blame ourselves if we continue to believe in them. They lived in the day of superstition; we live in the day of modern science.

"Or consider the Genesis story of creation. There was a day when people accepted it as a true description of what happened at the beginning of time. More recently, however, similar stories have been discovered in the old Babylonian legends which preceded Moses, and so we know now that Moses got these

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June, 1949

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legends from other sources than God.

"We know that the Code of Hammurabi and the even earlier Code of Lipit Ishtar preceded the moral code which Moses drew up, recorded in the Book of Exodus, and that Moses got these from earlier lawmakers rather than from God. It was all well and good for the people of Moses' day to believe that he got them from God, because it seemed to give the Mosaic laws more authority than if they were known to have been borrowed from some other tribe and some other leader. But today we need to face these facts frankly and realize that we need not project God into the picture.

"There was a time when it was considered important to believe in the literal resurrection of Jesus Christ from the grave. This, of course, is a very crude, materialistic conception of things. Today we realize that the most important part of the resurrection story is not the absurd and fanciful thought that a dead body came back to life, but that goodwill eventually triumphs over evil as man evolves toward higher moral spheres.

"These childish religious conceptions are quite out of place in our age of science, which has thoroughly investigated religious experience and found that there is nothing essentially new in Christianity. These same ideas were put forward in various forms and by various people hundreds of years before Christ came to reduce the teachings to a systemized form.

"Thousands of the most intelligent men and women have given up these beliefs. Scores of students come into this very classroom each year and, after thoroughly thinking the matter through for the first time, give up their belief in these things.

"Naturally it cannot be done all at once. I do not expect you to become integrated to this new point of view in a day or two. All that I am asking is that you face these matters fairly as men and women in college rather than as children. As the apostle Paul once put it, 'Let us who have become men put away childish things.'

"During the next few weeks we will take the Christian faith apart—item by item—and discover its source in antiquity. Later we will try to reconstruct a satisfactory working philosophy for a modern student. Few of you have been brought up to face these facts squarely. Having had contact with the church, you will find that you have assumed what on examination may turn out to be objectively untrue."

The professor was no fool. All of the students knew that. Moreover, he was a splendid man. Students naturally and quickly liked him, and he liked them. He frequently invited them over for supper Sunday night and made them feel at home. So, when the professor said things to his classes with which they could not easily agree, they knew at least that he had thought them through very thoroughly, and that the probability was that he was right.

They found, moreover, that the same point of view was prevalent in every class they attended. It was a new world they had entered—a world in which many

of them would fight a bitter, heart-searching battle, and lose.

#### Are Miracles Possible?

Although Professor Jones spoke convincingly and in deep earnestness, he was making a serious blunder which, unfortunately, would not be immediately evident to most of those seated before him.

Notice, for instance, his point of view in regard to miracles. Obviously he does not examine the facts in order to disprove the possibility of miracles; such examination would be impossible two thousand years after Christ. Instead, he attempts to prove his assertion by stating that the people who watched Christ were gullible. And this theory, based only on opinion, contradicts the evidence of the only historical records describing these events. There were in Christ's day

★ ★ ★

### Back to My Origin

MAX I. REICH

The homing pigeon seeks its nest,  
Where'er that nest might be;  
The tired river, in its quest,  
The bosom of the sea.

The thrush sings louder to salute  
The rising orb of day;  
The lily fills her fragrant cup  
With heaven's golden ray.

The planet swings around the sun,  
Transfigured as it turns;  
The little flame leaps to the source  
From which its fire burns.

Yes, all things in the universe  
End where they had their start—  
While I appeal to love divine  
To still my hungry heart.

★ ★ ★

hardheaded, antagonistic scribes and Pharisees who tried desperately to shake the evidence confronting them; they were unable to do so.

The second assumption in the anti-supernaturalistic argument is in the authority supporting it. The professor says the reason miracles are incredible is that "we know better now." But how do we know? What the professor means is that—although the people who were living in the time of Christ believed that they were seeing miracles—we know now that miracles could not have occurred because modern science shows that natural law controls all things. Just here lies the great unproved assumption. Has science *proved* that all things are run strictly and solely by "natural law" and that no supernatural force can produce deviation from normality?

Actually, modern science knows no such thing. It may state natural laws which explain satisfactorily every phenomenon it has observed. When it extends these statements to include what it has not observed, however, it can develop only theories, not laws. It cannot be otherwise, because to say that all things

have been proved to come within those laws means that all things have been observed to fall within the radius of the laws. Obviously, such observation cannot have taken place.

No one denies that most things fall within the radius of natural law; the point at issue is whether there is anything that does not do so. True science will not allow miracles to be ruled out without examination. One must take all the facts, examine them, and decide whether they fit within the theory, or whether the theory will have to be altered to cover them. In the case of the miracles attributed to Christ, the professor has not examined the evidence to see if the theory covers it. Instead he has assumed that the theory is right, and has therefore ruled out, without examination, this evidence which does not seem to conform to his theory. This is unscientific.

#### The Case of the Metal Ball

An illustration may help make this clear. Let us assume that we believe that an object can be moved only by physical pressure. In that case, we would believe that a metal ball on a table could move only if pushed, blown, or rolled. Suppose, however, that someone should put a magnet under the table directly beneath the ball and then move the magnet. The ball would move with the magnet.

Believing, however, that only physical pressure can move an object, we would probably first assume that someone had jostled the table. If the magnet were again moved—with no one touching the table—the ball would, of course, move again. But, we would say, someone may have blown the ball. When this hypothesis has been disposed of by even more careful demonstration, it ought to become obvious, if we are honest, that our theory is somewhere incomplete, and that the basic presumption that only pressure moves objects must be wrong. It would be unfair and of course inaccurate to rule out the power of the magnet before examining it.

In the same way, it is unscientific to rule out the possibility of miracles because natural law opposes it, until all the evidence has been examined to see whether the theory of natural law is true or not.

The Christian position is that this theory that the natural law covers everything is wrong. Now, even the most ardent scientific rationalist, if he is fair, will agree that miracles are possible, though he will hasten to say that he has never observed any. To scoff at the possibility of miracles is illogical. Science has never proved and can never prove that a miracle is impossible. All it can say is that it has not recognized any examples.

The real point at issue, however, is not whether science has ever observed a miracle, for it is conceivable (though not probable) that, in the providence of God, miracles have not occurred during the last few years when modern science has been functioning, and it is also possible that they have occurred but have not been recognized.

The ultimate issue is whether the per-



sonal God of the Christian exists. If there is such a God, then of course miracles are not only conceivable and logical, but to be expected. If there is a God who revealed Himself through Jesus Christ His Son, then it would be expected that He would help others know that Christ is different from an ordinary person. An obvious way to do this would be by miracles—acts which ordinary men cannot perform.

Now, one who does not believe that such a God exists, of course finds it difficult to accept the possibility of miracles. Indeed, one who says that miracles are impossible is really saying that there is no God who is able to perform miracles. This is a most naive presupposition, a completely unproved assumption, as we shall see. Yet it is upon this that the whole structure of scientific rationalism is built and the possibility of miracles ruled out. We see, then, that the scientific rationalist's decision in regard to miracle is based entirely upon assumption.

### The Danger of Prejudice

Why is it that some professors and students are so sarcastic and vehement in their ridicule of those who believe in miracles and the supernatural, when they have no way of disproving miracles and in many cases do not even deny the existence of God? The answer is not proof or facts, but prejudice. They want to think of themselves as self-sufficient and of society as perpetually advancing. The Christian position cuts clearly across such conceptions and thus antagonizes the disbelievers, who thereupon so overstate their case that they actually come to believe that miracles are incredible rather than possible.

### The Importance of Correct Presuppositions

Few of us realize how many of our beliefs are based on presupposition. We have already seen, for instance, that the answer to the whole question of miracles depends on a presupposition: whether there is a God who is able and willing to do miracles.

Similarly the whole realm of ethics is contingent upon the decision concerning God. If there is a God who knows what is right and wrong, and has revealed His knowledge to men, no other ethic is necessary. If God has said, "Thou shalt not kill," then it is useless to try to decide whether murder is wrong. On the other hand, one who believes that God has not said this will naturally try to find other criteria upon which to base his decision. Thus the statement that the old moral standards are unnecessary today is not based upon fact, but upon the assumption that God did not give the standards and that, instead, we must develop our own.

Even science is largely based upon presupposition when it assumes that a thing is not true or is unprovable unless it can be examined by one or more of the senses. This of course rules out any certainty about God, since God does not come directly into the category of observable phenomena. When a scientific rationalist says we cannot know about



"Those who are willing to examine honestly the claims of the Scripture will find startling confirmation of the fact that they are indeed unusual writings, and that they readily lend themselves to the belief of the Christian, that they have been given by God for the edification of those who wish to serve Him." Lambert photo.

God, he is stating not a fact, but the outworking of his presupposition that all facts may be learned by the senses. Since God cannot be examined by the senses, he says He cannot be known. This has not been proved. There may be other ways of knowing things.

The situation which has confronted modern physics and mathematics is a good demonstration of the danger of basing interpretations upon the wrong presuppositions. The physicist had concluded, after a great deal of observation, that molecules, atoms, electrons, protons, and neutrons acted in a certain well-defined manner. Later observations showed, however, that the presupposition of uniformity of natural law as relating to physics was wrong; and physics books have had to be rewritten. Similarly, the whole system of mathematics based upon certain axioms—such as the axiom that parallel lines remain parallel no matter how far they are extended—has been shown by Einstein and others to be untrue when extended into infinity.

### The Value of Caution

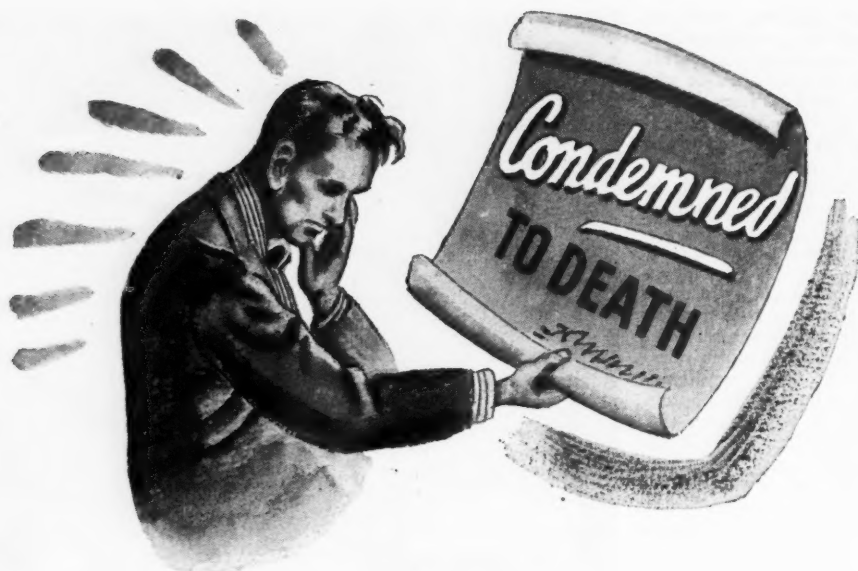
Scientists are learning to be very cautious and very humble about the assertions they make, and it would be well if the professors of religion, history, and philosophy would be similarly cautious. This would mean that a scientific rationalist would no longer scoff at the man or woman who believes in a per-

sonal God, but would say frankly that it is a perfectly reasonable belief—as reasonable as his own unbelief which he has based not upon facts, but upon presupposition. He would say that, though he does not believe in a personal God, he has no way to disprove His existence.

The power of presupposition can be further illustrated by the question of conversion. Those who do not agree with the Christian position declare that conversion is simply a psychological phenomenon. They explain it as a sudden release from repression and the guilt complex, resulting in a certain transformation in life. This is, of course, one possible explanation. There is also another equally logical explanation—that God has transformed the life through His Holy Spirit.

The decision as to which of these two opinions to accept is not based upon "evidence," because both observers start with the same phenomenon. The non-Christian bases his explanation on the assumption that there is no personal God to send His Holy Spirit to bring about a change. The Christian bases his interpretation upon the assumption that there is. Whichever assumption is chosen will yield a predetermined result. Choosing one presupposition leads to the naturalistic explanation. Choosing the other presupposition leads to the supernaturalistic explanation. Those who have had that phenomenon take place in their

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By Loraine Chafer Van Broekhoven

## An intriguing true story in two parts

### Part I

**M**IGUEL VALLESPI stopped at the street corner to watch with mild interest the group gathered on the other side of the avenue. On Sunday afternoons it was always busy near the Sunchales station of Rosario de Santa Fe, the city which appears on the maps of the Argentine republic a little northwest of Buenos Aires. The nucleus of the small crowd was singing heartily, "There is pardon through the blood of Jesus." Their voices attracted the attention of the passers-by.

Don Miguel had lived in Argentina some sixteen years, but the sight of the wide circle of people and the melodies they sang stirred up vague memories of such groups and similar hymns back in France. As he remembered, they were called Protestants.

A young man stepped forward to address the slowly increasing crowd and don Miguel attached himself to the fringe of the circle to listen. The words rang out clearly on the afternoon air. As he studied the face of the speaker who held in his hand a small black volume, he concluded that he liked his manner. His voice was vibrant as he read: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."

The message that followed was hardly comprehensible to don Miguel, although certain statements stood out in bas relief in his mind. "That Christ Jesus came into the world to save sinners." The young man repeated and expounded these words until Vallespy was sure that he

would not forget them readily. However, their real import and extent evaded his understanding. His reaction was more an attitude of mind that favored what he had heard, than an intelligent acceptance of it.

"They are Protestants," stated an observer to his companion in don Miguel's hearing.

"They are like priests without the cassocks," the other answered as the two turned away in disgust.

The service concluded, the little knot of people dissolved. The few remaining folded the portable organ. Don Miguel gave himself over to reflections as he walked idly along. "Can these be the Protestants that caused so much alarm for the Father back in Batea? They seem to be a perfectly harmless folk." He smiled slightly as he remembered his return from France to the village of his nativity in the province of Tarragona, Spain, many years before. He had visited the parish house with much to tell, but the priest was absorbed in something of greater importance. A townsman who, like himself, had traveled abroad had returned embracing a dread heresy. Young Vallespy's account of his own experiences gained little audience with the Father, and with some disgust he left the priest's presence wondering what kind of evil Protestantism might be to upset the old man so thoroughly.

That was in Spain. That was before he had returned to France. It was before that bitter experience. His eyes clouded with an expression that contained at once a certain cynicism and vague wistfulness. "Can it be true that there is pardon for all? Could a man such as I be saved? I am going to hear them again! I like what they say."

Somehow the incident of the afternoon had caused don Miguel great unrest. Soon after the evening meal he set out along the street La Plata. His steps carried him past the door of a modest building that bore the words Evangelical Temple. In the door someone was handing leaflets to those who passed, inviting them to enter. Impulsively don Miguel accepted the tract and the invitation and went inside. He soon discovered that the man at the door was the pastor of the church and that he was to be the preacher. His name was Juan Varetto.

From the pulpit don Juan watched the newcomer in the service. During the message Vallespy sat on the edge of his seat. He lost not one word of what was said. Indeed, he seemed like one dying of thirst, drinking from a fountain of clear cool water; like a starving man in the presence of food.

**T**HAT WAS THE FIRST TIME Miguel Vallespy attended an evangelical service. It was by no means the last. He came regularly. In fact, there was hardly a service that don Miguel could not be found in his place. Many times he remained after the rest had left to make some inquiry about a point in the sermon. Don Juan would sit down with him and together they would read verse after verse of the Book that is a "lamp unto our feet, and a light unto our path." The pastor was able to assure him that God forgives abundantly all those who place complete faith in Christ. The words of Isaiah 1:18 impressed him greatly and he let them sink deeply into his consciousness: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as

The background of this article is interesting. The great preacher Dr. Juan Varetto was in Guatemala some months ago, and in one of his messages told the story of Miguel Vallespy, related here.

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white as snow; though they be red like crimson, they shall be as wool."

Alone in his room at night, or at the brick kiln which he owned and operated, on the street or in the services, his spirit was in constant conflict. A glance over the past revealed to him failure, misery, sin, crime. Guilt hung as a heavy cloud over him. From the time he had left France to come to the Argentine his conscience had been lulled into an apathy wherein he was rather content. His life was tranquil and only on rare occasions did his past loom up with sufficient force to disturb his peace of mind. Of course there had been periods of remorse, a desire to be able to undo the terrible thing that he had done; but his heart had succeeded in quelling such uprisings and convincing him that he had had no other choice.

But now it was different. Remorse? Not exactly. An utter loss of peace and quiet. At times he resolved to attend no more services and to stay far away from the open-air meetings in an effort to forget completely what he had heard. A subtle voice within him taunted him saying, "You had peace before. Now since you have mixed in with those Protestants who speak to you of peace, all you have is unrest. Fine peace they have given you! They won't even let you sleep. Leave them alone!"

Then he would be tormented with the thought of eternity. A voice would speak to his heart, "It is appointed unto men once to die, and after that the judgment." "What shall it profit a man if he gain the whole world, and lose his soul?" On the other hand, when he took his eyes off of himself and fixed them on the Lord Jesus Christ, he saw only kindness, grace,

mercy, salvation and pardon. As he came into a fuller knowledge and understanding of the way of salvation that is in Christ Jesus, the resistance stiffened. He was thoroughly acquainted with the gospel now, but it seemed at times that he was further from being saved than ever before.

One night the sermon dealt with the subject of confession. Don Juan explained that there was no biblical basis for auricular confession, but called attention to the true Bible teaching on the subject. He referred to David when he exclaimed in Psalm 32, "I acknowledged my sin unto thee, and mine iniquity have I not hid," and in Psalm 51, "For I acknowledge my transgression: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight." Only by pouring out his heart before God in confession could David find peace. Many times don Miguel was startled during a message by the feeling that it was being directed solely to him, but never before had the Word so peculiarly applied to his condition as on this evening.

"When a sinner is really converted, he confesses his guilt, seeks the forgiveness of God and of the persons whom he has wronged. This is true confession," stated the preacher. "Come to the Lamb of God, which taketh away the sin of the world," he invited earnestly. "Take to yourself with wholehearted faith the merits of the sacrifice consummated at Calvary. Abandon all confidence in yourself and in confession, which has no place in the Church of Christ. The Saviour with outstretched arms is calling sinners to find a sure refuge in His bosom. Come right away! Come to Him before it is too

late. Come tonight, come this moment. Receive for yourself the words that Jesus spoke to the paralytic of Capernaum, 'Son, thy sins be forgiven thee.'"

That night don Miguel left the service staggering under the load of his sin, but face to face with the Lord Jesus Christ. He knew beyond the shadow of a doubt what constituted salvation for him and that only one step remained for him to possess life and peace. He had only to accept the provision God had made for his sin on Calvary. He entered his room and knelt beside his bed. Tears streamed from his eyes as he poured out his soul to God. He beheld Christ with a living faith. In that moment He became his Saviour in the personal sense that saves. Light flooded his soul and he knew that his sins were pardoned. Miguel Vallespy had passed from darkness to light, from death to life.

If he had attended the services assiduously before his salvation, the doors of the chapel never opened without his presence thereafter. His comprehension of spiritual matters brought great joy to don Juan's heart as he saw him growing in the Lord. Vallespy had ready access to the Varetto home. Don Juan's daughters welcomed his arrival at the house with great festivities. Together the two men spent hours over the open Word, and a mutual understanding and love developed between them.

Then one day don Miguel announced that he was planning to go to Europe and would not return. By way of explanation he merely stated that he would visit a married sister in Batea, Tarragona, and from there he would go to France to arrange a delicate matter. Further than

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Plaza 25 de Mayo, looking north, Buenos Aires, Argentina. Gendreau photo.







Dr. Culbertson

# POWER

## Through Weakness

By WILLIAM CULBERTSON

ONE of the greatest paradoxes in the Word of God is found in II Corinthians 13.

"This is the third time I am coming to you. At the mouth of two witnesses or three shall every word be established. I have said beforehand, and I do say beforehand, as when I was present the second time, so now, being absent, to them that have sinned heretofore, and to all the rest, that, if I come again, I will not spare; seeing that ye seek a proof of Christ that speaketh in me; who to youward is not weak, but is powerful in you: for he was crucified through weakness, yet he liveth through the power of God. For we also are weak in him, but we shall live with him through the power of God toward you" (vv. 1-4, A.S.V.).

Notice in particular the central clause of verse 4: "We also are weak in him."

There is no question but that we think aright when we bring to mind our Lord's dominion, His might, His power. He is God of gods, Light of light, very God of very God. He is the great Creator and Sustainer of the universes. His glory is so transcendent as to cause the fitful flashings of human greatness to pale into insignificance. His majesty is so great as to cause John the beloved to fall at His feet as one dead. The heavenly host ascribes to Him honor, dominion, blessing, and glory forever and ever. He is the mighty God, the Father of Eternity, the Prince of peace.

We delight to think of Him in the excellence of His character, in the perfections of His might. We remember the Word of God says that in a coming day He will say, "I am he that speaketh in righteousness, mighty to save." He is the Overcomer, He is the Conqueror, He is the mighty Victor; so we delight to think of Him.

As we think of the greatness of His

because of His omnipotent care.

What a mighty Lord He is, mighty to save. Here is one more glorious than Solomon, more wealthy than Croesus, more wise than Plato, more powerful than Alexander, more patient than Job, more mild and gentle than Moses. Yea, though all the outstanding virtues of the best men of all ages were combined in one man, our Lord would outshine in splendor, surpass in moral excellence, and out-distance in majesty that composite figure of all the ages. He is the Lord of lords, He is the King of kings.

How startling, therefore, are the words of our text. Here is an assertion of His weakness. Moreover, we are told that we are weak in Him. If it had said, we are strong in Him, we should have understood that. But the affirmation is that we are *weak* in Him.

Two facts ought to be stressed at once with regard to this statement in the Word of God. The first is this: that His weakness is stronger than the strength of man. You remember how it is put in the first chapter of I Corinthians: "We preach Christ crucified, unto Jews a stumbling block, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the *weakness* of God is stronger than men." So, if I understand the Word of God aright, when the emphasis is placed upon the weakness of our Lord, we are not talking about weakness in the realm of man. "For the weakness of God is stronger than men."

There's a second fact, a correlary to what we have just said, namely, that whatever the weakness of the Lord Jesus was, it was virtuous, for all about Him is excellent. The whole broad sweep of the Word of God allows no other conclusion.

But what was this weakness, in what

person, the magnitude of His works, we call to mind His power to usward. And our souls are made strong because of His power, our hearts are made bold because of His strength, and our spirits made to be calm

did it consist? Our text tells us: "He was crucified through weakness." This weakness was what led Him to Calvary.

You recall how after praying in the garden, "Father, let this cup pass from me, but nevertheless not my will but thine," He came to His sleeping disciples and said, "Sleep on now." Then the cry of the rabble, the clanking of the armor of the soldiers could be heard; the multitude came upon Him and He was betrayed by the kiss of the traitor. The Lord Jesus looked on that assembly and singling out the priests and the temple officers, He said to them, "Are ye come out as against a robber, with swords and staves?" Then He added this significant statement: "But this is your hour, and the power of darkness" (Luke 22:53). In contradistinction to *My* day, this is *your* hour, and the power of darkness.

So all the hosts of evil came upon Him. We see Him on Calvary engulfed in the waters of sin; we see death laying hold upon Him. Of that the Spirit of God through the apostle says, "He was crucified through weakness."

LET US SEE just what led our Lord to Calvary, just what caused Him to be crucified through weakness. Well, it was not the weakness of impotence. It was not a weakness that was borne of an inability to cope with situations. Here are His own words—oh, how reassuring they are when we study a text like this one: "I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father" (John 10:17, 18).

And so, as He marched on to Calvary, He was in perfect control. He was the Sovereign, He was the Lord.

We see Him a bit later in that same garden scene surrounded by the crowd. Peter, putting his hand inside his cloak, took out a small sword and struck out blindly and impetuously—like so many of us do to save the Person and the honor of our Lord—and the ear of Malchus, servant of the high priest, fell to the ground, severed from his head by that stroke of Peter. With a touch, the Lord

A 1949 Founder's Week Conference Message delivered at Moody Bible Institute, Chicago, of which Dr. Culbertson is president.

healed Malchus. Turning to Peter He said, "Put up again thy sword into its place . . . thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels?" (Matt. 26:62, 53, A.S.V.).

In that day one legion of soldiers in the Roman army was approximately six thousand men. More than seventy-two thousand angels would come, and I dare say they were straining at the battlements to come, these mighty creations of God, unfallen creatures of God, waiting to do the bidding of God. Flames of fire, ministers of the Lord—seventy-two thousand! It doesn't look as though it were the weakness of impotence, does it?

Oh, take the shoes from off your feet, tread with me the holy way to the foot of the cross, and there in the ninth hour and the darkness—the darkness that could be felt—hear Him say, "Father, into thy hands I commend my spirit." And as another of the Gospelers puts it, He "yielded up his spirit" (Matt. 27:50). Dr. Scofield has pointed out the words literally mean *He dismissed His spirit*—voluntarily, in perfect control. His weakness was not the weakness of impotence.

I would suggest to you, then, in the first place, that this was a permitted weakness. The multitude of people about the foot of the cross milled their way to look at the intense anguish of the Son of God. With calloused hearts some of them stopped to ridicule. They cried out, "Ha! thou that destroyest the temple, and buildest it in three days, save thyself." The chief priests and the scribes came, and in irony, in sarcasm, they said, "He saved others, himself he cannot save. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe" (Mark 15:29-32).

Ah, you see they had it wrong, don't you? Let Him come down that we may see and believe. But God says it is not for you to see and believe, it is for you to believe and then see.

Notice what they said, "He saved others." I'm not sure they meant it; in fact, I'm rather sure they didn't. But they did mean—"Himself he cannot save." If we take the two statements together, the one which they may not have meant sincerely, the other which they did mean sincerely, we can link them so that they speak the truth of God. If the Lord Jesus would save *others*, then He *cannot save Himself*. You see that?

If we were to use their language, we'd change the verb—"He saved others; Himself He will not save." He will not save Himself, because He cannot save Himself and save others at the same time. It was a permitted weakness, a voluntary weakness.

As we stand at Calvary, we stand at the place of mystery. I can understand the empty tomb of Joseph of Arimathea more easily than I can understand the dead body of the Son of God on the cross. It's nothing for God to lay hold of something inanimate and give it life. But when Christ the mighty Maker died for man, the creature's sin, I can't understand it. It defies explanation, it baffles the greatest minds that earth has ever known, how the eternal Son of God could die.

He Himself said in Revelation 1:17, 18: "Fear not; I am the first and the last, and the Living One; and I was dead." I was dead—No! Look at the margin of verse 18. He didn't use the verb "to be," He used the verb "to become." *I became dead*. Oh, the mystery of it! *I became dead*. How? I don't know. For He was the Son of God; voluntarily He gave Himself on Calvary. It was a per-

mitted weakness.

In the second place, it was a passionate weakness. Who can describe the love of God? How can we with halting man-made words define the love of our Lord! Do you remember the phrase in II Corinthians 5:14, "The love of Christ constraineth us"? Or do you remember how it is put in Ephesians 3 where Paul prays that the Ephesian Christians may know the love of God which passeth knowledge? To know the unknowable—the thing that passeth knowledge to know—not comprehensively but experientially.

The love of Christ! It was His great love that led Him on; His love for lost men was the cause of that weakness. Oh, my friend, if you call *that* weakness, go ahead—but thank God for it. For if it were not for that love you and I would be lost forever.

Hosea 11:4 is a beautiful verse in which God speaks concerning Israel: "I drew them with cords of a man, with bands of love." Thank God, on Calvary, with outstretched arms, the Lord encompassed to His bosom the world of men. The cords of His love are firmer than granite and stronger than steel. It was His love that led Him to Calvary. So it was a passionate weakness, and He did it because He loved us.

In the third place, it was a patient weakness. Oh, the long-suffering of God. It's true, that patience unduly persisted in is tragedy. It's true that love unrequited and spurned cannot be eternal and remain true love. But it's equally true that the Lord is most wonderfully kind. Read again the words of Psalm 103:11-13: "As the heavens are high above the earth, so great is his loving-kindness toward them that fear him. As far as the east is from the west, so far hath he removed

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. . . he goeth before them, and the sheep follow him for they know his voice.—John 10:4. Gendreau photo.





Delegates to World Congress on Evangelism, Beatenberg, Switzerland, August 1948.

# Whither Youth for Christ?

By Mel Larsen

It was no place for a Communist leader, but a persistent and pleading daughter had overcome a father's objections. So there he was sitting in a Youth for Christ rally in Nimes, France, not far from the place where Christians of another time had been killed for the cause of Christ.

A city-wide revival campaign conducted by a young fellow named Boris Bessmertny of Paris was in progress. The first meeting place soon was too small for the crowds which came. A hall seating one thousand was rented. Then an even larger hall, which held two thousand.

The French Communist sat and listened respectfully. Alongside him sat a praying daughter. The songs and the preliminaries made a dent in his thinking. When the message came, it dug into him. Finally, it got to be too much for him. Suddenly, midway in the message, he moved to his feet and hurried out of

the building, his eyes swimming with tears.

Three months previous to that night, more than three thousand people sat packed in the Palais de la Mutualite in Paris. The occasion was a "super" Youth for Christ rally. The building seated only twenty-five hundred, but three thousand squeezed in. Midway in the rally a young girl usher was called to the platform and given a leather-bound Bible for bringing 160 people, including 32 nuns, to the meeting. Fourteen priests also were in the audience. The Moody Bible Institute film, "The God of Creation," was shown first, followed by another strong gospel appeal. When the invitation was given, scores of people made professions of faith in Christ.

The spotlight crosses an ocean and brings us to Toronto, Canada, on Saturday, January 29, 1949. Three thousand people are packed into Massey Hall for the final evening of the Eastern Canada World Vision Conference. An overflow crowd of two thousand is in Cooke Presbyterian Church. Bob Cook, Gil Dodds and others shuttle back and forth between the two services. When the evening is over and Regional Vice-President Evon Hedley adds up the salvation and consecration decisions made during those eight

days, he goes past the one thousand mark!

In bright Toronto with its wealth of good churches, and outstanding men of God, someone is heard to say, "Nothing like this has happened here for twenty-five years."

The 1948-49 winter in California, with its snow and cold, one day found five young men detouring hundreds of miles to reach a Pacific Southwest Regional Youth for Christ conference at Modesto. They arrived too late for the opening banquet, but not too late to see young people coming to Christ as Saviour following the message by President Bob Cook.

The next day Regional Vice-President Roy McKeown reported, "We've had more decisions in our Youth for Christ rallies in the past month than in any similar period since we started. A number of new rallies have started. Enthusiasm is running high."

He revealed that rallies increased 200 per cent since the previous summer; that Nevada now has eight rallies; that seven hundred gathered at a recent rally in Tucson, Ariz., with twenty-two professing Christ as Saviour and thirty-five as Lord of their lives.

Seventeen floors up in a Chicago sky-

**Editor's Note:** Youth for Christ has faced serious discussion as to the value of the methods it employs. Without trying to settle that question, this article is presented as a service to readers in keeping them up to date on the widespread activities of this international organization.

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scraper, President Bob Cook of Youth for Christ International catches his breath after flying home from Canada and says, "Perhaps it's because I'm new at this job, but it seems that if Youth for Christ is levelling off, as many say, it's levelling off at a tremendously high plane. Since the summer of 1948, nine new countries have held Youth for Christ rallies. That makes fifty-five in all. Where it now will end, it's hard to say. Only God apparently knows."

By this spring of 1949, Youth for Christ is well into the evaluation stage. The "war baby," which wasn't expected to last more than twelve to eighteen months at the most, has developed into a powerful and active youngster. Ten countries have organized themselves nationally. A conservative estimate puts the number of rallies in the United States and Canada at 1,450. About 550 exist in the other fifty-four countries of the world.

A hasty survey finds rallies in Spain limited only by the size of the churches. Under present conditions in Spain, evangelicals can conduct meetings only in churches. No advertising is allowed, not even a sign on a church. But a recent Saturday night Youth for Christ rally in Barcelona found the crowd so large that the overflow filled a church a block away.

Nassau, in the Bahamas, was the fifty-fifth country to start Youth for Christ. Ira Eshleman, director of Miami, Fla., YFC, flies to the Bahamas on alternate Saturday nights to direct all-out efforts to reach the youth of that area with the gospel.

Evangelicals in South America are still buzzing over the unusual results achieved by a South American Youth for Christ team in Colombia and Ecuador in the late months of 1948. In the two campaigns, more than a thousand people professed Christ as Saviour under the ministry of a team made up of missionaries and native leaders. A missionary handing out New Testaments at one rally was almost mobbed in the rush to get them.

On January 10, David Morken returned to Shanghai, China, to guide Youth for Christ work in the Far East. Not heroically, but sincerely, he said in leaving, "I'd rather spend one year in China now than the next twenty in the U.S.A." The week before Andrew Gilh flew to America to represent China Youth for Christ in a three-month speaking tour, he teamed with Morken in a city-wide campaign in which more than a thousand decisions were made for Christ.

That same week, physically worn-out Shanghai saw 850 of its people picked up dead from the streets. Two hundred and fifty of them were children.

Not far away, in India, a Youth for Christ leader was invited to address a missionary convention. In the audience was a newly arrived missionary. That night she made her major adjustment for missionary service: she accepts Christ as her Saviour.

In Italy, Dr. Lucio Mirabelli rejoiced as he opened up an office which also serves as a meeting place. Rallies are getting started in all parts of the country. In March, Italy YFC's printed paper

came out for the first time.

South Africa feels the pulse of the movement. Every major city finds a rally going within it. *Youth for Christ News*, a well-edited and all-purpose periodical, made its debut and serves as a focal point for all evangelical work in the country.

Cross continent in Ethiopia, 1,500 Ethiopian young people gather in a theater for a rally directed in part by missionaries of the Sudan Interior Mission.

So the youth revival movement "geared to the times but anchored to the rock" moves rapidly along. Here and there it has been retarded. In some cases, rallies have died. In a majority of those, the cause of death might well be that it never was established on a sound footing and may even have done more harm than good.

Dr. Cook feels that Youth for Christ is proving itself to be an effective, workable proposition.

"Youth evangelism in itself is not new," he explained, "and church effort in evangelism is not new. But the thought of an interdenominational youth rally channeling its converts back to the churches seems to be something new which God has seen fit to marvelously bless."

"It's God's combine moving into the harvest fields of the world. The reaper is a new method in evangelism 'reaching youth with the truth.' We rejoice in the down curve in juvenile delinquency. We'd like to feel in a humble way that Youth for Christ has had a part in it. Yet, there's sin on every hand. Young people today need Christ."

Showing the Youth for Christ influence on delinquency was the conversion of twenty-one year old John Robertson of Houston, Texas, in the San Diego, Calif., YFC rally. Robertson later confessed a Houston murder which had been unsolved for fifteen months. On advice of Youth for Christ leaders in San Diego, he returned to Houston and confessed the crime. On his guilty plea and assuming all guilt for the crime, he was given a life sentence and now is serving as chaplain's assistant in the state prison at Huntsville, Texas.

## WHAT OF THE FUTURE?

Plans for coming months indicate a solidifying of thinking and effort. Three continent-wide conferences are planned for the summer of 1949, stemming from the successful World Congress on Evangelism at Beatenberg, Switzerland, in August, 1948. The North American convention will coincide with the fifth annual business sessions at Winona Lake, Ind., July 3-17. Speakers include Dr. Harold Ockenga, Dr. Oswald J. Smith, Dr. V. R. Edman, Dr. Paul S. Rees, Marvin Rosell, Dr. Bob Jones, Jr., Gil Dodds, Dr. Cook, Dr. Billy Graham, Dr. Torrey M. Johnson, Bob Pierce, T. W. Wilson, Cliff Barrows, and many others.

European leaders meet in August. The Far East convention site is pending, but the date has been set in September. Shanghai is the first choice, but final decision depends on civil war conditions.

"A good many people think we're



Young Men's Youth for Christ chorus in Quito, Ecuador, Bob Savage directing.

(Center) Altar scene, Memorial Baptist Church, Y.F.C. rally, Manila, P.I.

An open-air meeting, with the Palermo brothers, in a mountain town in northern Italy. Louis Palermo is shown with the accordion.

dreamers," Cook said, "when they ask us about the possibility of evangelizing the world in this generation. *We feel it can be done.* We're stepping out on faith to do our best to complete the job. It's no pipe dream as far as we are concerned."

To which Dr. Oswald J. Smith added, "Youth for Christ would have died by now if it had not been founded on a vision. Most movements begin with a man, turn into a movement, then into a machine and finally a monument. If Youth for Christ stays true to the vision of world evangelization, the last command given to us by the Lord and the primary job of the Church, it'll never become a monument."

The converts?

A goodly share can be accounted for in churches. Many are active in soul-win-

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# How to Live Successfully

By HORACE A. LARSEN

**T**RULY radiant and successful living is an achievement of real effort. It is not, however, the result of effort alone, but the use of principles which are God-given, and when applied to life are solutions to every problem, through a pattern for a life worth while.

The emotional collapse of a growing number of people is due to a false philosophy of life, or an unconscious unwillingness to apply the teachings of Jesus to life. We are paying a large price for the speed and confusion of our present world. The word "secular" means earthly, ordinary, not religious—in other words, without God. This is a definition of our day, a world organized apart from God. Into this false pattern of life men try to fit their lives.

Jesus said, "Man shall not live by bread alone, but by every word that proceedeth from the mouth of God." This world is organized around the "bread alone" principle—that things are all that are real or that matter. Yet the eating of the "bread alone" never satisfies the mind or the soul, and the struggle for "bread alone" breaks the man who tries to live by it.

Our Lord declares that man must live by every word that God gives. "It is written, That man shall not live by bread alone, but by every word of God" (Luke 4:4). Man was made for God, and therefore he must live by spiritual realities or life grows strangely dull and his powers fail. One could enlarge upon what Christ meant when He said these things. To be sure He meant faith, and hope, and the assurance of the guiding hand of God's will in one's life. Spiritual realities are too

well demonstrated to be treated as non-entities. When man finds the Bread of God's giving, the bread of this world tastes better also.

May I suggest seven short rules or sayings which I believe sum up the central contribution of our faith for a successful Christian life. Those who really achieve this successful life will be found to obey them without a formal pattern. Let us put them in the first person.

*First*, "I will begin each day with God and end each day with God." He who goes out to meet the world of temptation and testing without the awareness of spiritual grace has gone out illy equipped to meet the foes of his soul. Neither is he able to build his share of the kingdom, for he lacks the creative power.

Paul the apostle declares that men should "seek the Lord . . . though he be not far from every one of us; for in him we live, and move, and have our being" (Acts 17:27, 28). That is, God is near to us, but we must reach out and touch Him. It is communion of the spirit of man in prayer that touches Him and discovers in fact, what others only surmise, that we can live and move and have our being in God. Fortified with this assurance and strengthened with the experience of God's presence, we may face the world unafraid.

*Second*, "I will seek to understand myself, that I may live life effectively." An ancient Greek philosopher gave as his rule of wisdom, "Know thyself." The wise Solomon declared that "he that ruleth his own spirit is better than he that taketh a city." We must learn to distrust

the emotions which often are substitutes for reason. It surely implies a positive application of sound principles to the understanding of that inner world we call ourself. Every effort should be made to give an insight into the workings of the mind under the trying conditions of life and with them a formula of faith.

Once we come to grips with the workings of our own personalities, and recognize the whys and wherefores of our actions and feelings, we are on the road to self-discovery and self-mastery. Only in this way can we escape being buffeted about by the things we call circumstances, or made cowards before our own fears.

Dr. Marie Beynon Ray lists "seven public enemies" in *Two Lifetimes in One*. I give them here with only a brief comment so that you may post their pictures in the "rogues gallery" and avoid their company as much as possible.

"Boredom" is the first. All too many of us have lost the zest for creative and adventurous living. Recapture it!

"Worry" is the second. Of all the enervating emotions, worry is one of the greatest. It will sap your strength like a sickness, spoiling you for any real usefulness. If worry is a cause, then lay plans to defeat it by deliberate action and faith in God's providing hand. Always, worry is fear in another form, and faith is always the answer to fear.

"A sense of inferiority" is the third. Bolster life with the realization of your life as a part in God's great kingdom. No matter how humble, you do count! See if there is present the emotion of resent-

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# Doers of the Word

## Part III: By G. Coleman Luck

**P**AUL is a preacher of faith, but of faith which works by love. James is the preacher of works, but of works which are the fruit of faith" (Alexander Maclaren).

In the first chapter of his epistle, James mentions a number of things which test faith, but the supreme test of all is that of obedience to God's revealed Word. This is made very clear in James 1:19-27.

First, James speaks of *receiving* the Word (vv. 19-21). He writes in verse 19: "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath." It should be observed that the person who has true faith in Christ is enjoined to be *swift* to do one thing and *slow* to do two others.

In the first place, the Christian should be *swift to hear*. Even worldly-wise people recognize the value of such action. The following is a very familiar little jingle along this line:

*"A wise old owl lived in an oak.  
The more he knew, the less he spoke;  
The less he spoke, the more he knew;  
And this same thing applies to you."*

Remember that when you *speak* you are not learning anything new, but simply repeating that which you already know.

But the special injunction of James is that the man of faith should be swift to hear "the word of truth," which was just mentioned in the preceding verse (v. 18).

As to being slow in speech and wrath, Dr. Charles R. Erdman has well said: "Let him [that is, the one who has faith] be 'slow to speak,' humbly taking the place of a learner; or if it becomes his duty to testify or to teach, let him do so in modesty and reverence, avoiding all carelessness and flippancy, and self-confidence. Let him also be slow to wrath. Unhappily, religious discussions are too often attended with heat and anger. Too many public teachers seem to feel that the bitterness with which they assail their opponents will attest their zeal and devotion."

Such an attitude as this is far from the truth. James states very clearly that "the wrath of man worketh not the righteousness of God" (v. 20). Anger and bitterness will not produce the patient endurance God is seeking to work out in our lives. "Wherefore" (we are told in v. 21) we should "lay apart" two things—all *filthiness* and *superfluity of naughtiness*.

The word *filthiness* speaks of vile lusts and evil passions. You would not think of clothing the outer man with garments that were covered with the vilest kind of filth. Then how much more should you lay aside such garments in connection with the inner man—the soul—the real you!

The old English expression *superfluity of naughtiness* is translated in the American Revised Version "overflowing of wickedness," and in the recent revision, "rank growth of wickedness." The thought here is of spiritual wickedness, such as malice or hatred, which overflows from our beings.

If we want to demonstrate our faith, let us turn from these things and instead, "receive with meekness the engrafted word, which is able to save your souls" (v. 21b). God's Word is spoken of as "the engrafted word," that is, it is a *living word*, and when received, becomes a vital part of our very beings.

Further, it is a *powerful word*—it is able to save the soul. When a person receives and believes God's Word, the gospel message, then his soul is saved. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

So the substance of James' teaching in this section is that the one who truly has faith in Christ will be eager to hear God's Word, and will, turning away from evil, receive it with meekness.

**L**EST ANY, HOWEVER, should misunderstand, James makes it very clear that hearing God's Word alone will bring no blessing (vv. 22-27). The man who has real faith in his heart will not only listen to God's Word, but he will put it into effect in his own life.

James says: "But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was" (vv. 22-24).

If a person hears God's Word without putting it into practice in his own life, then he deceives himself if he thinks he derives any benefit from it. "It is not enough to remember what we hear, and to be able to repeat it, and to give testimony to it, and commend it and write it, and preserve what we have written; that which all this is in order to, and which crowns the rest, is that we be doers of the Word" (Matthew Henry).

James uses a very striking illustration in verses 23 and 24. The person who thinks he derives benefit from hearing God's Word, even though he refuses to put it into practice in his life, is like a man who beholds his face in a looking glass, then turns away and forgets what he saw.

When I arose this morning, one of the first things I did was go into the bathroom and look into the mirror. There I saw a tousled head of hair, eyes filled with sleep, an ugly stubble of beard and other unpleasant things. Did I then dress and leave for my work, thinking that I was ready for the day because I had peered into the mirror? By no means. If so, I would have been deceiving myself. After one look, I proceeded to comb and brush my hair, shave my face, apply soap and water and in every way attempt to make myself presentable. The mirror showed what was wrong, but before I could receive any benefit from that knowledge, I had to apply what I had learned to my own life.

Thus it is with one who reads or hears God's Word and notes therein his spiritual condition, and then fails to do anything about it. No, this is not the way to get blessing from God's Word. The true way—the way of faith—is described in verse 25. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

Instruction for the Christian life, the life believers are to live under the present dispensation of grace, is here called "the perfect law of liberty." Unlike the Old Testament law, which was "weak through the flesh" (Rom. 8:3), this New Testament instruction is perfect. In other words, the Mosaic law commanded, but it gave no power to the person to obey the command. Now, however, when we believe on Christ, God sends the Holy Spirit into our hearts to enable us to do those things which are pleasing to Him.

The Old Testament law was a law of bondage. It said, "This do, and thou shalt live." The teachings of grace are just the opposite; they are the law of liberty. Christ says, "If ye love me, keep my commandments." Now He puts His law into our hearts (Heb. 8:10), so that we will delight through the power of the Holy Spirit to do His will. Then we have true blessing.

**T**HE LAST TWO VERSES of chapter 1 contain two practical examples of what James is talking about. An example not to imitate is shown in verse 26, and then, contrasting, one to imitate in verse 27.

"If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain." Here is a striking example of one who is a hearer but not a doer of the Word. Three things are said about

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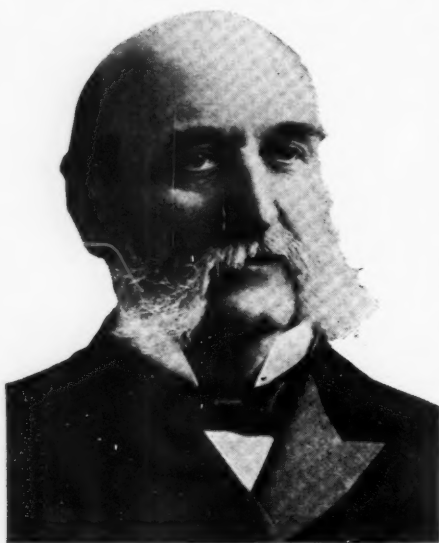


# Moody at the Fair

By D. W. Cram

## Part IV: Sankey

**R**ECENTLY I was back at the Institute in the splendid Moodyana exhibit in Mr. Moody's rooms—now turned into a museum. We were looking over the World's Fair Campaign invitation tickets. These were used to hand out to people on the street, inviting them to the meetings. On each ticket was the name of the speaker, the singer, the hour,



Ira D. Sankey

and the particular place of meeting.

As we were reading the names on these cards, Miss Gertrude Germann, who is the custodian of the exhibit, said to me, "Why is it that Mr. Sankey's name doesn't appear on any of these cards?"

Well, there are two reasons for that. The first is that the cards didn't come into use until several weeks after the meetings were started.

The other reason can be told in two words—Sankey quit.

Yes, that's true. Sankey found out that he would be a liability to the campaign rather than an asset, and so he decided to quit. It was a noble thing for him to do. He had the good of the work at heart.

At the close of a former chapter I said, "Sankey flatted frightfully." It's a fine thing when a man discovers his own limitations and is willing to step down and out for the good of the cause.

I am sure Sankey made this step a matter of very ardent prayer. I can readily see that there were heartaches and heartbreaks in his doing this. Then,

too, there was the thought of walking out on his friend Mr. Moody.

However, there came a time when Mr. Sankey had to do the hardest thing in his life—he had to tell Mr. Moody that he couldn't go on with his singing throughout the World's Fair Campaign. And that I believe was the hardest blow Mr. Moody received during his World's Fair work.

Someone was in Mr. Moody's quarters at the Institute when Mr. Sankey broke the news to his friend. That person has given us this version of what happened. It was something like this:

"Dwight, I'm through. I can't go on with you through the campaign. My voice has broken. I know it. I thought perhaps I could fight it out. I can't. I've got to quit."

It was then, our informant told us, that Mr. Moody broke down—and to my mind it isn't a sin or a sign of weakness for even a big man to cry on occasion.

One couldn't blame Mr. Moody for this. For twenty-two years he had been associated with Mr. Sankey—and now the parting time had come, and it had come suddenly.

The two men talked things over as to what was the best thing to do. There was the public to consider. It had been advertised far and wide, on both sides of the Atlantic, that Mr. Sankey was to be with Mr. Moody throughout the campaign.

Evidently they came to the conclusion that it would not be best for Mr. Sankey to go at once. So to allay any suspicion that there might have been some other reason, they decided Mr. Sankey should stay around for awhile, and then finally drop out of sight.

With the going away of the McGranahans, the music classes were left up in the air. Mr. Moody asked Mr. Sankey to take the music class one afternoon in the Institute auditorium.

I truly thank the Lord that he took the class. That was to me one of the highlights of my more than two years of Institute experience.

I can see Mr. Sankey now, as he stood before the class—about a dozen of us—and talked to us out of his heart.

I am sure he shared with Mr. Moody the desire that the music department of the Institute would in days to come do an outstanding work. Neither of them lived to see their desires fulfilled.

As Mr. Sankey stood before us, he gave us the technique that he used in singing

"The Ninety and Nine." His explanation was something like this:

"It was a pastoral scene. The sheep were in the fold. The shepherd counts them. One is missing. The shepherd becomes excited. Right there you must become excited in your song. The music works up to a climax in the last verse."

There were also certain small words that he emphasized, regardless of what ordinarily was considered good usage. Among them were such words as "away—the—they—this—in—whence." I believe it was in Chicago that Mr. Sankey for the first time sang the "rejoice" in the last verse three times.

Another thing Mr. Sankey told us that day was how he controlled his voice with the organ on the last chords of some of the hymns that he sang. He said he brought his voice down to the organ tone so that it would be impossible for the congregation to discern which was the organ and which was his voice.

Then he talked to us very frankly about the *Gospel Hymns*. He said, "Wherever you find a good song, you sing it. Now, some of you are going out into evangelistic singing. If you are going to use a special hymnbook for your meetings, I would like to have you choose the *Gospel Hymns*."

"First of all, we think it is the best collection of hymns for revival work. Then another important feature is that 10 per cent of the profits—all of the royalties—go into Christian work."

The Chicago Avenue Church was built very largely from the royalties of *Gospel Hymns*. Several of the buildings at Northfield Seminary were also built with money from that source.

I myself was loyal to this request of Mr. Sankey's. When I became pastor of a small parish in Minnesota, I received a letter from Mr. Gaylord saying that he could send me enough *Gospel Hymns One to Six* to supply my church, at an unbelievably small cost. I had him send them along, and that settled the hymnbook problem while I was there.

### Sankey Reveals His Greatness

But to continue with Mr. Sankey and the class.

Mr. Sankey spoke very highly of Miss May Whittle (who later became Mrs. William R. Moody) and her singing the Sunday before. As you will remember, she sang "Only Remembered by What I Have Done." This was in the Chicago Avenue Church.

He said, "I wrote that song, but I have never sung it. I have always been afraid that people would think I was bragging about the work I had done. I don't want the public to have a misconception of my

work." However, Miss Whittle's interpretation gave no room for any such thought.

The words of the hymn were written by Horatius Bonar, who labored with Moody and Sankey in England.

Then Mr. Sankey said, "I'm going to let you in on a secret. I didn't want to sing what I did last Sunday morning, I wanted to sing another song. But Mr. Moody wanted me to sing that song, and that was the one I sang. There's got to be a head to this thing, so I gave up my desire in the matter and consented to Mr. Moody's request."

May I pause right here to say that a few days after Mr. Sankey let us in on this secret I was talking to Dr. Roy—Mr. Moody's first pastor after he came from Boston. I told him what Sankey said, that he wanted to sing one song and Moody wanted him to sing another, and Sankey gave way to Mr. Moody's desires.

Dr. Roy replied, "Only Sankey could do that. It takes a big man to bottle up his pride and do what another man wants him to do."

Would to God all Christian workers would be able to do what Sankey did when he said, "There's got to be a head to this thing."

There was one other thing that Mr. Sankey told us to be sure to do if we were leading music in large audiences—"Choose singable songs."

He illustrated his point by referring to Mr. Moody's sermons. He said, "There's no other preacher in the world that I'd rather hear speak than Mr. Moody. I've heard his sermons over and over again, but I never tire of them. The text is always the same, the subject is the same—but the message is delivered with such power that I always wonder what's coming next."

Sometimes during the World's Fair Campaign Mr. Moody would preach the same sermon at the same place for two or three days in succession. He did this under the direction of the Spirit. There would be souls needing that message. Mr. Moody responded to the still, small voice of God.

And so the music class of that day closed. I have tried to tell in a simple way just what happened. I don't know how it affected the rest of the class, but I do know how it affected me.

Sankey remained at the Institute some little time after this. I heard him sing "The Ninety and Nine" on different occasions. Even though he flattered, his singing always inspired me.

After I had heard him over and over again, I used to say to myself, "Why can't you do that? You have a voice. Mr. Sankey has given you the expression."

And so for years I have been singing "The Ninety and Nine" as Sankey sang it.

Speaking of "choosing singable songs for large audiences," I wish if you are selecting songs for congregational use, you would take notice and follow Mr. Sankey's advice in this respect—"choose singable hymns."

I have always followed this suggestion. Since I have been relieved of a pulpit of my own, I have had the pleasure of visiting many different churches. I've seen this matter of choosing "non-singable" hymns work out in meetings. I've seen



George C. Stebbins at the Sankey organ.

and heard congregations wading through them like pilgrims in the "slough of despond." It was terrible singing. Then perhaps the very next hymn would be a "singable" one—"Onward, Christian Soldiers"—"More Love to Thee, O Christ"—"In the Cross of Christ I Glory"—or any one of a hundred or more hymns like them. That congregation would sing them, and what a difference! They would fairly raise the roof.

#### Sankey Leaves Chicago

One morning a few weeks after Mr. Sankey addressed the music class, I met him on the second floor of the 153 Building. He was leaving Chicago that day.

As I greeted him he said, "Say, I have something for you. Wait a minute." He went to his room and brought back a little book. It had just come off the press. The name of the book was *Junior Christian Endeavor Songs*.

He said, "This book has just been published. I think it's a mistake. But you know, there are some good hymns in this little book, and they will find their way out."

As he wrote his autograph he said, "Any good hymns in any book will eventually find their way out to the public."

We bade each other good-by.

Three or four years after this I met him again. It was at the international convention of Christian Endeavor in Washington, D.C. He attended one session of the convention. I sat with him on the platform. He was asked to sing at that great convention of young people. How they cheered and cheered as he stepped forward. Such an ovation must have done his heart good.

It was estimated that there were ten thousand people present in the big tent on the "White Lot" of the White House grounds. At the request of the presiding officer of the convention, Mr. Sankey sang "The Ninety and Nine." His voice was just the same as it was when he was in Chicago.

The next time I heard about Mr. Sankey was at what I believe to be his last public appearance before a group of any considerable number. It was about 1906. A convention of employed secretaries of the Y.M.C.A. was meeting in New York City. Someone in the group said that he would like to visit Mr. Sankey at his home. It seems that he was then confined to the house.

The family was contacted, and the secretaries were told that if they would come to the Sankey home in Brooklyn and stand out on the lawn by a certain window, they would have the privilege of seeing and hearing Mr. Sankey sing.

A friend of mine, Arn Allen, the secretary of the Y.M.C.A. of Seattle, was there. Mr. Allen said, "Mr. Sankey was put at the little organ. His voice rang out on the clear morning air. He sang off key. But, Cram, it wasn't the song, it was the spirit of the man!"

Yes, Allen was right. It was the spirit of the man—the Holy Spirit—the Spirit of God who had been with him throughout the years that he and Moody had been together.

There was a Baptist minister who went along with the secretaries that morning to the home of Mr. Sankey. Years after, I heard him say in his pulpit, "I'd rather hear Sankey with his worn-out voice than to hear the greatest prima donna in the world."

When the secretaries turned away from the Sankey home that morning, most of them were using their handkerchiefs and wiping their eyes.

When Sankey died in 1908 it was front-page news in most of the big dailies in the country. Mrs. Cram and I were down from Alaska on furlough, living in our Green Lake cottage in Seattle.

There were many memorial services for him throughout the country. So I went to Mr. Allen and said, "I want to hold a memorial service in the Y.M.C.A. auditorium for Mr. Sankey. I would like to

[Continued on page 729]

# "My Spirit Remaineth"

By EDWIN RAYMOND ANDERSON

**F**rom the Old Testament there comes a precious jewel of promise for this New Testament day, and goes a long way in proving that things do not change very much after all. The Old Testament is not that "old"! For all of our vaunted progress and advancement, we yet are perplexed by the same problems, and stumble at the same over-turnings. The old remedy is the best . . . and best of all, it is His remedy.

From the old book of Haggai, we find this precious pearl of promise: "My Spirit remaineth among you: fear ye not" (2:5).

When we feel that things have gone almost to total ruin, we have yet in our midst the remaining Spirit to undergird with the assurance that all is not lost. When the world is "too much with us," as the poet has said, and when we feel that things spiritual are going to take a loss as far as our personal lives are concerned, there comes this "holy arrest," to assure our hearts as to what is left.

That should mean a good deal to us, as passing through this present scene, strangers and pilgrims, on the way home. For this is not a royal road, but a rocky one. "There's many a thorn on the Jesus

way," and they who speak of "thrills" in a sort of shallow religious fashion have never known the heart and the heat of the "Jesus way." The "church of the heavenly rest" is not for us; for it is a race down here, with a rest promised for the "nevertheless afterward."

Here is a word that is meant to mean everything for times of despondency, for times when we feel that the battle is too great, the way too difficult, and the enemy entirely too real and too roaring. There is little merit in saying that such times do not creep over our souls. We may say that they should not, but nevertheless they do. There are times when the shadows come and the sunlight has nigh passed from the scene. There are times when our labors for the Lord appear too close to the wasting point, viewed against the tides of apostasy, of rebellion, of out-and-out sin upon every teeming hand.

There are times when we feel the faithful remnant of the Lord to be a very ragged remains . . . and we almost feel sorry for the Lord! There are times when the battle for righteousness begins to batter us, and righteousness a thing of the past. Every warrior of the Lord will know of

such seasons, if he is any sort of warrior. And he should know of it, for the Lord knows of it, and sends down this word for the encouragement, the strengthening and the assurance for what lies ahead. The dear Man of Calvary will bend low, and place the Calvary-riven hand upon the tired and fevered brow. "My Spirit remaineth among you." And *that* is the answer for everything!

For if, in truth, we have begun in the Spirit, it shall not be that the Holy Spirit of God must peter out and diminish of power and of blessing, as the way gets along. His promise is not measured according to the power of the world, but rather according to the longing of our hearts. He will not fail, even if everything else goes to pieces; and when everything seems but a ruin, He yet remaineth and affords "the one thing needful."

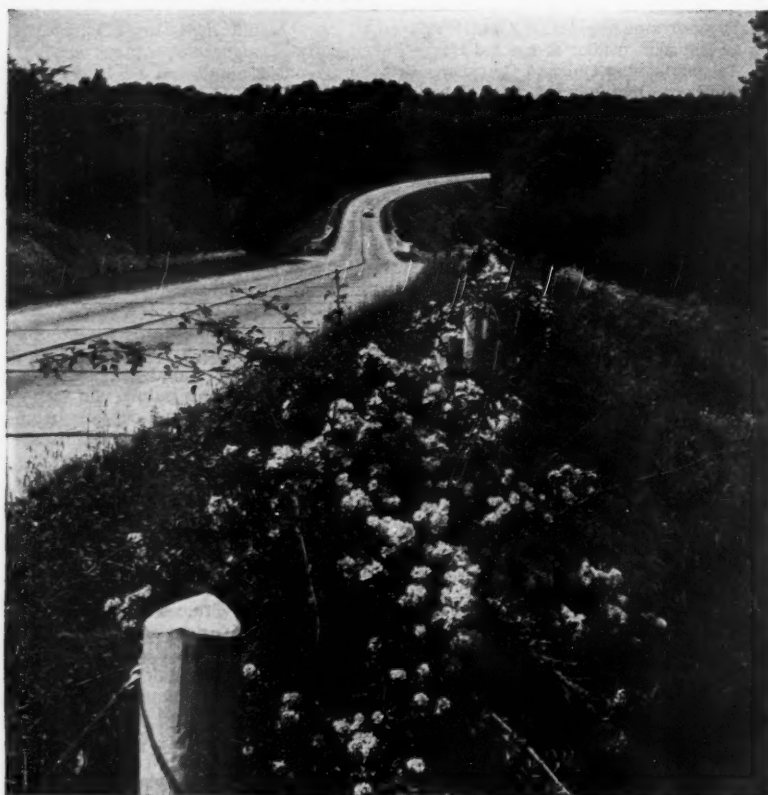
We are all weak and failing, when all is said and done. We are all unprofitable servants; a great deal of what has been done would better be left undone, and always a great many things that should have been done never are. There are lost and wasted opportunities. There are high hopes which are never fully followed up. A good deal of long-range programming suffers severe let-down because of short-coming and shortsightedness. And, beloved, who among us can lay his head in evening rest with the knowledge that he has done *all* that should be done, without flaw, without weakness, without limitation?

Here is where divine grace interrupts in so gracious a manner! In that weakness He meets with us. When we have smarted and been stung with the grief of our failings, we find Him coming in at that very point, and becoming dear and near and real. It is all of grace that is divine. And what glory to hear through our tears, our sighings, that valued word, "My Spirit remaineth among you."

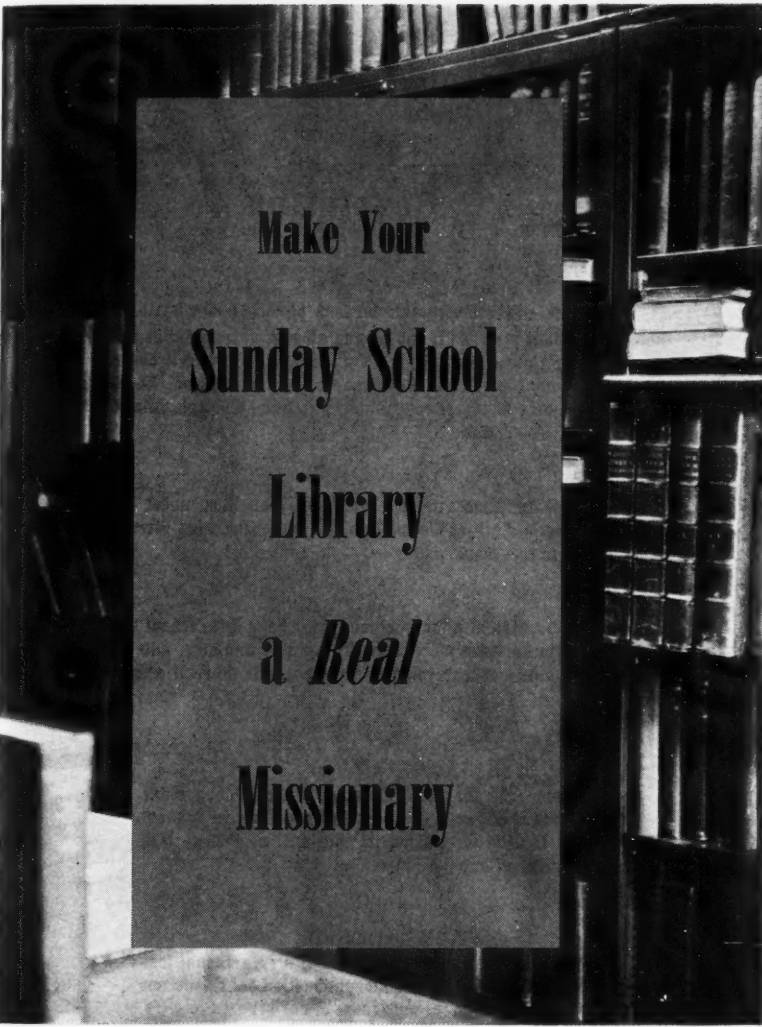
For after all, "God is greater than our hearts". . . and how good that it is so! There may be the "vale of tears," and there may be good reason for our shedding tears. But beneath all of that, we do love Him so passionately, so earnestly. We do desire that the glory shall be His. We so desperately cry out that there shall be nothing between the soul and the Saviour; the channel free and the way clear.

And, beloved, that is what He is seeking for. He will judge everything through the measure of the holy love of our hearts. The essential question always remains, "Lovest thou Me?" When we have returned the true answer of the innermost heart, we shall find His Holy Spirit remaining as the pledge of a grace divine that will bear us up, carry us along, and anchor us at last in the blessed harbor of the Father's house. These are traveling days . . . and He the holy Fellow Traveler!

Summer America. Louis C. Williams photo.







# Make Your Sunday School Library a *Real* Missionary

By CHESTER E. SHULER

**T**HE SUNDAY SCHOOL librarian and her reading committee are—or should be—among the most important of the operating personnel. Too often, however, this fact is overlooked. If there is a librarian, she is sometimes someone who has been “talked into” accepting the job of handing out books if anyone asks for them. Other qualifications are not considered.

Or perhaps there isn’t any library at all and, of course, no librarian or reading committee.

But every Sunday school that wants to do things for the Lord should have both—and good ones at that. Furthermore, it will need a budget for the purchase of proper books, and someone to choose those volumes.

Therefore, the librarian and the readers who help her should be selected with quite as much care and discrimination as the superintendent or any other worker of the school, for definite qualifications are just as essential to good work.

“But,” objects someone, “I can’t see any need for spending money for books when

the youngsters can get all the books they want from the town library, without charge. Why not send this money to missions? Or give it to the poor of the community?”

In a very real way, giving money for the purchase of really good Christian books is “giving it to missions” just as much as sending it to India or Africa; and it may be “giving to the poor,” in a real sense too—those who are “poor” and starved for good reading matter. And there are many of the latter in almost every community. An abundance of “reading matter” is available these days, but too little of a kind that helps build character and Christian ideals.

A glance at any newsstand—and newsstands are found in almost every corner store today—will convince any Christian that little of an uplifting nature is to be had there. Our young folks, boys and girls, are starving on poor literature. Worse still, many are being poisoned by what they do read. Yes, a good, well-equipped, well-managed Sunday school library is a “mission station” just as surely as any

your church maintains in darkest Africa, China, India, or the islands of the seas!

“But we have a library,” Brother Objector rises to say, “and have had one for years. No one reads the books to any extent, so why spend more now? Or if we must have books, I’m sure folks have no end of books lying around their homes that they’ll contribute if asked.”

Sounds as if it had some merit, this argument. But it is also dangerous, and contains plenty of trouble for any conscientious librarian! “Contributed” books are nearly always a source of embarrassment, and sometimes worse, and this practice is seldom to be encouraged. To put into a Sunday school library books which people “don’t want around the house any longer” seldom help the cause. And to have the reading committee pass on them, doesn’t work. Either the committee will offend the donors or, fearing this, will let down the standards and pass books which they would never purchase for the Sunday school pupils’ use.

One committee solved this problem in part by deciding on certain books which they wanted, and posting a list, then announcing that such volumes, if available in homes, would be appreciated. In some instances, members of the school contributed the price of wanted books.

In any case, and by any suitable method, the donation of unwanted and unsuitable volumes should be discouraged from the start.

It is a great mistake to think that because a book has a religious-sounding title or tone, young people will not read it. It is likewise an error to suppose that because a title does sound religious the book is a safe one for your library. Many very disreputable authors deliberately select their titles from the Bible, and some filthy novels have names which are grossly misleading. But there are today many Christian novels which show the way of life simply and effectively, yet carry a sustained interest which holds the reader from first page to the end. Any reliable publishing house—especially those of evangelical denominations—can furnish lists of such books, and the names of safe and sound authors.

The reading committee should be composed of not fewer than three persons, selected carefully for this purpose. First, they must be consecrated Christians; some should be parents of growing children or young folks; and all should be in sympathy with the library and its aims. Furthermore, they must, of course, like to read and should be in position to do some reading weekly. One superintendent recommends a committee composed of two parents and one young person with high ideals and plenty of common sense.

**B**OOKS, LIKE MOST OTHER THINGS today, cost money. Therefore, a Sunday school library must have funds if it is to advance and perform real usefulness in the Lord’s work. (And let us remember that unless it does do just that, it has little excuse for existence.) There are several ways of getting funds:

First, “selling” the library idea to the Sunday school board or church officials,

[Continued on page 724]



Dr. Houghton

## A Tribute

WITH a sense of sorrow because of our loss, but nevertheless with genuine thanksgiving to God, we pause on the occasion of the second anniversary of the home-going of Dr. Will H. Houghton, president of the Moody Bible Institute from 1934 to 1947.

The impress of the hand of this man of God is still very much in evidence in this work. The enlargement of our borders, the intensity of the various ministries, the continued spiritual and evangelistic emphasis of the work stemmed from the heart and mind of this man who walked with God. The intervening years have served to teach us the truth which he believed so thoroughly: "With God nothing shall be impossible."

We gladly acknowledge the loving ministry of another, apart from whose life and sympathy Dr. Houghton would never have been all that he was. In acknowledging the memorial resolution, this helpmate, Mrs. Elizabeth Andrews Houghton, wrote us:

"For the children and myself, I wish to thank you in behalf of the trustees for the Resolution you so kindly sent honoring my husband. Through the years the beautifully expressed, illuminated copy will be valued as a permanent record of Dr. Houghton's years with the Moody Bible Institute.

"With what enthusiasm he planned for its manifold work that it might hold a place of leadership honoring the cause of Christ! The signatures will be a permanent link with men whose friendships he valued . . .

"With sincere appreciation and with continuing prayerful interest in the witness of the Moody Bible Institute, and its leaders."



## Resolution

**W**hereas, in the inscrutable wisdom of God-- who is all wise and cannot make a mistake, and who is all love and cannot be cruel to any of His children-- it pleased Him to take to Himself our beloved leader and brother, the Reverend Will H. Houghton, D. D., LL.D., president of the Moody Bible Institute, Chicago, Illinois, on June 14, 1947, and

**W**hereas, for almost thirteen years Dr. Houghton, under God, had given unstintingly of his wisdom, his knowledge, his strength, and his love to this work, and

**W**hereas, God in a most unusual way gave His servant to see visions of new horizons of opportunity for this ministry, and gave him those qualities of leadership to make possible the realizations of those plans,

### Be It Resolved:

That we-- the Board of Trustees of the Moody Bible Institute of Chicago-- do hereby express our thanksgiving to God for raising up this man of God to lead this ministry, and

### Be It Further Resolved:

That we hereby express our sense of deep personal loss in the Homegoing of Dr. Houghton, that we extend our deep sympathy and the assurance of our prayers to Mrs. Houghton and the children, and that we affirm our continuing purpose to be true to the Lord and the great fundamentals of the faith once for all delivered to the saints, and

### Be It Further Resolved:

That a copy of these resolutions be sent to Mrs. Houghton and a copy be placed upon the minutes of the Board of Trustees.

*James F. Taylor, Thomas Smith, Wm. Norton, William Arthur Holt, H. C. Crowell, R. E. Nicholas, H. Carlton, Samuel H. Martin, H. E. Eavery, Mary German, William Lamberton, C. W. Jenkins*



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\*First in a series of messages about the groups which share in the ministry of Moody Bible Institute.

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## Evangelism

## News of Conferences and Campaigns

Evangelists and other Christian workers reporting items for this department will please arrange to have copy reach the magazine not later than the 20th day of the second month preceding date of issue.

This department is intended for news in concise reports of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state, and dates of the meeting.

☆

Charles H. Smith and Herb Seal of American Revival Campaign were together in a two-week series Feb. 6-20, in Gibson Park Community Church, Compton, Calif., where P. Kirk is pastor.

The meetings were well attended, with capacity crowds in several services. Many accepted Christ and others consecrated themselves to His service. Special music was provided by Peter Slack, the King's Trumpeters, Jimmie Witt and Shirley Miller, soloists, and others. God graciously blessed in Youth for Christ rallies at Richmond and San Francisco, Calif., and independent youth rallies in East Oakland, Calif.; Christian and Missionary Alliance Church, Mr. Sexauer, pastor; First Baptist Church, Petaluma, Mr. Brock pastor; First Baptist Church, Walnut Creek, Mr. Cunningham pastor; and at the Presbyterian Youth Conference, Blue Lake. Mr. Smith spoke at all these rallies and many accepted Christ. Mar. 6-14, Mr. Smith and Roy L. Brown held an eight-day campaign in First Baptist Church, Petaluma, Calif. The entire town was visited house-to-house and invited to the meetings. Gospel tracts were left in every home visited. Many strangers were present as a result of this special effort to interest the people. The meetings were well attended. Mar. 13, Mr. Smith spoke at the morning services in Elmhurst Baptist Church, Oakland, P. Horn pastor. Three persons accepted Christ in this service and six came forward for reconsecration. In the evening, the evangelist opened a soul-winning campaign at Fruitvale Presbyterian Church, Oakland, P. H. Hayley pastor. One-half hour each evening was devoted to the study and practice of soul-winning. This was followed by an evangelistic service. The meetings concluded Mar. 18, with Mr. Smith giving his life story. Mar. 20-27, Mr. Smith continued in meetings in Scotia Union Church, J. Wilson pastor. These meetings were blessed with souls accepting Christ. As a result of these successful meetings Evangelist Smith was asked to stay over two nights to hold meetings in the Presbyterian church of Shively. This church had been closed for a year. God blessed with fine attendance and hungry souls turned to Him.

During the first two weeks in March, Harry McCormick Lintz conducted a revival in Central United Brethren Church, South Bend, Ind. "The attendance and interest were unusual, the convictions deep, and the results glorious," says Mr. Lintz. There were 452 definite decisions publicly recorded. The people were made

to realize anew that "it is not by might, nor by power, but by my Spirit, saith the Lord of hosts." Previous to this meeting the evangelist was in meetings with First Baptist Church, Yucaipa, Calif. There were 240 decisions in eight days. Mar. 20-Apr. 3 Mr. Lintz was in the historic Broadway Baptist Church, Indianapolis, Ind. He reports that his recent campaigns have been the most fruitful of his entire ministry. He also says, "It seems that we are on the threshold of a national awakening. The Spirit of God is moving over our country. May we be found faithful and usable in this crisis hour."

Mr. and Mrs. David Nygren were in the Bible Baptist Church, McClure, Ill., for a series of meetings Mar. 13-27, L. McCaulley, pastor. Apr. 3-15, they were with First Baptist Church, Summit, S.D. From there they went to Marvin, S.D., for a series of meetings Apr. 17-29, in Marvin Baptist Church. Arthur W. Erickson is pastor of both of these South Dakota churches. In each of the campaigns souls were won for the Lord and believers reconsecrated themselves to the service of God.

Mar. 27-Apr. 10, Marion Beene was with the Downtown Baptist Church, Oklahoma City, Okla., in a revival campaign. W. E. Coom is the pastor of this church. There were twenty conversions and additions, fourteen of which were men. In ten days the members of this church gave 5,000 personal invitations to these services.

Mar. 22-Apr. 1, Wes Auger held a series of meetings in the Baptist Church, Vestal Center, N.Y., Robert Lacey pastor. Starting with an attendance of seventy, there was a continual increase throughout the ten days and on Friday night the attendance was 270. A gracious spirit of revival prevailed. There were 25 professions of faith, with whole families being numbered among the converts. From Vestal Center Mr. Auger went directly to the First Baptist Church, Holland, Mich., for his second campaign in this church where Martin Orman is pastor. Held Apr. 3-17, the meetings were marked with conversions. It was the finest campaign the church has had in many years. A real stirring was evident, and many that had been prayed for for years came to Christ. While in Holland Mr. Auger also ministered at Youth for Christ rallies in Muskegon, Kalamazoo and Grand Rapids.

During March and the beginning of April, Louis Wunneburger was in revivals with Calvary Baptist Church, Vernon, Tex., Noel V. Guice pastor; Field Street Baptist Church, Cleburne, Tex., Jones Weathers pastor; Rosen Heights Baptist Church, Fort Worth, Tex., Jesse Garret pastor. In these three engagements the Spirit of God was evident in conviction of sin. There were 244 conversions and additions to the churches.

Charles E. Boren held a campaign Apr. 3-17, in First Baptist Church, Pavilion, N.Y., George MacKay pastor. There were

Moody Monthly

24 decisions for Christ.

Edward VanderJagt conducted meetings Mar. 6-20, at the Maritime Base in Tampa, Fla., where C. Hockett is pastor. There were many conversions, among them a number of young married couples. The last week of the campaign Mr. VanderJagt was assisted by Mr. and Mrs. Ray Brubaker, who travel with the Cathedral Caravan.

During March John Carrara was in evangelistic meetings in Phoenix, Willcox, and Douglas, Ariz. In Phoenix and Douglas there were decisions for Christ at almost every meeting and the attendance was considered exceptional. One man, a Roman Catholic, was mightily convicted of his need of Christ, but did not have the courage to take his stand in the meeting. A few days later he wrote the evangelist, saying that he had accepted Christ in the office of the Y.M.C.A. secretary. He said: "I was afraid to go into the prayer room, for I know how sinful my life has been. I now know that Jesus is my Saviour. Please pray for me that I will not be ashamed to be a good Christian."

On Mar. 20, Jesse M. Hendley closed a city-county-wide series of meetings in First Baptist Church, Cochran, Ga. This campaign definitely proved that the days of revival are not over. Concerning the meetings one man said: "I came to Cochran in 1908 and have never known a revival that has equaled this one. It was persuasive, sane, honest and was needed." There were more than four hundred decisions for Christ during the two weeks the meetings were in progress. Things happened in the meetings that only the power of God could accomplish. The attendance was the largest in the history of the church.

Apr. 3 Merle Fuller closed a series of meetings in the First Baptist Church, Grove City, Pa. The last week the church was filled to capacity. On the last Friday night more than 80 children filled the choir loft. Many conversions resulted from these meetings.

Robert J. Kees, Moody Bible Institute evangelist, was guest pastor at Tower Grove Baptist Church, St. Louis, Mo., Mar. 6-25, in the absence of the pastor Forrest Lowry. An extensive visitation program was carried on in the homes and hospitals. Soul-winning was emphasized, and a number found Christ at each meeting, including the prayer services. Mr. Kees was also at Lemay First Baptist Church, St. Louis, where W. C. Brodersen is pastor. Before the evening services Mr. Kees taught a class on personal evangelism, especially for the young people. In writing at the close of thirteen weeks of meetings, Ira Keeney, chairman of the board of deacons, says: "God fills big gaps with His consecrated and humble servants."

#### FUTURE ENGAGEMENTS

Wes Auger: June 3-5, Baptist Church, Mehoopany, Pa.; June 12, Tabernacle Baptist Church, George, Iowa; June 13, First Baptist Church, Spencer, Iowa; June 14-26, Fairview Church, Stuart, Iowa.

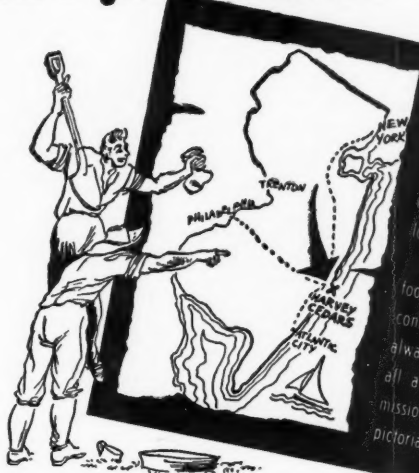
Marion Beene: June 7-19, Blue Eye, Minn.; Aug. 16-28, Cleveland, N.Y.

John Carrara: May 31-June 12, First Baptist Church, Harvey, Ill.

Fuller Evangelistic Party: June 12-July 3, union tent meeting, Arena, Wis.; July 10-31, city-wide tent meeting, Clinton, Iowa; Aug. 1-21, city-wide

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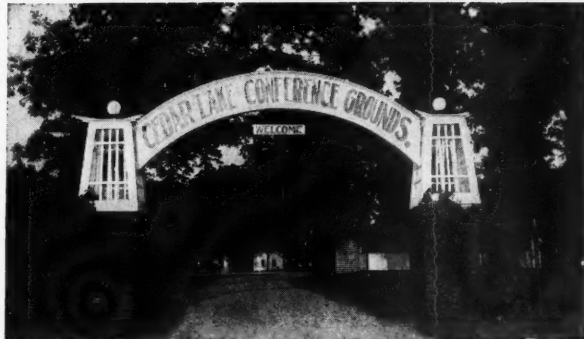
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Lake Swan, Florida	July 8-17
Alliance Redwoods, Calif.	July 8-17
Asheville, North Carolina	July 10-17
Glen Rocks, Rosseau, Muskoka, Ontario	July 10-September 5
Medicine Lake, Minnesota	July 11-17
Canby, Oregon	July 14-24
Mahaffey, Pennsylvania	July 21-31
Beulah Beach, Ohio	July 24-August 7
Old Orchard, Maine	August 5-14
Okoboji Lakes, Iowa	August 5-14
Arnolds Park, Ia.	August 5-14
Summit Grove, Pennsylvania	August 5-14

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tent meeting, Cuba City, Wis.; Aug. 22-Sept. 11, city-wide tent meeting, Lancaster, Wis.

Henry L. Harms: June 5-12, United Church of Glenwood, Chicago Heights, Ill.; June 12-19, Our Saviour Presbyterian Church, Chicago Heights, Ill.

G. A. Jacobson: May 29-June 5, Hortonville Baptist Church, Hortonville, Wis.; June 8-19, Christian and Missionary Alliance Church, Brunswick, Md.; June 21-26, Christian and Missionary Alliance, Shipensburg, Pa.; July 25-31, Christian and Missionary Alliance (Youth Conference), Summit Grove, Pa.

John J. Lanting: June 5-12, Calvary Gospel Church, Winona, Minn.; June 20-27, Greysolon Bible Church, Duluth, Minn.; July 24-Aug. 7, inter-community gospel tent meetings, Gibson City, Ill.; Aug. 15-28, inter-community gospel tent meetings, Lovington, Ill.; Sept. 4-11, Berkley Community Church, Berkley, Mich.

George Long: June 5-12, Southern View Chapel, Springfield, Ill.; June 20-24, Camp Watseka; June 26-July 3, Hosford Park Baptist Church, Gary, Ind.

Ralph Morningstar: June 5-12, First Baptist Church, Shell Rock, Iowa; June 13-19, Calvary Baptist Church, Fort Dodge, Iowa; June 26-July 3, Evergreen Covenant Chapel, Rockford, Ill.

Richard W. Neale: June 5-12, First Baptist Church, Augusta, Wis.; June 27-July 1, Iowa Great Lakes Youth Camp, Spencer, Iowa.

David F. Nygren: June 1, 2, First Baptist Church, Houston, Minn.; June 5-19, Calvary Baptist Church, Lake City, Minn.; July 10-24, Church of the Crusader, Toronto, Ont.

Lester C. Place: May 31-June 5, Salina Bible Church, Salina, Kan.; June 6-11, Rural Bible Crusade Conference, Topeka, Kan.; June 12-19, Baptist Church, Highland, Kan.; June 21-26, Mennonite Brethren in Christ, Enid, Okla.

Tom Presnell: May 22-June 12, union campaign, North Solomon Valley Evangelistic Association, Fortia, Kan.; June 19-July 10, county-wide campaign, Grand Junction, Colo.

L. Sale-Harrison: June 19-26, Mount Hermon Bible Conference, Mount Hermon, Calif.

Charles H. Smith: June 1-14, Harbor Light Chapel, Uniontown, Pa.; June 15-30, Covert and Ord Center, N.Y.; July 3-10, Birmingham Gospel Tabernacle, Birmingham, Ala.; July 11-17, Union Campaign, Springfield, Ill.

O. W. Stucky: June 5-19, First Baptist Church, Gillette, Wyo.

William Wills: June 5-12, Billy Sunday Memorial Chapel, Sioux City, Iowa; June 12-24, the Salvation Army, Sioux City, Iowa.

Louis Wunneburger: June 19-July 3, North End Baptist Church, Orange, Tex.; July 4-17, North Hill Baptist Church, Houston, Tex.; July 24-Aug. 7, First Baptist Church, Sulphur Springs, Tex.; Aug. 8-21, First Baptist Church, Greenville, Tex.; Aug. 28-Sept. 11, South Fort Worth Baptist Church, Fort Worth, Tex.; Sept. 12-26, First Baptist Church, Victoria, Tex.

**MOODY EXTENSION STAFF**

James R. Calhoun: July 12-17, Evangel Fellowship tent meeting, Allentown, Pa.; July 19-31, Sloan United Presbyterian Mission, Sloan, Pa.

Elton W. Crowell: May 29-June 12, union tent meetings, Frewsburg, N.Y.; June 19-24, First Baptist Church, Lyons, Mich.

Edwin Guber: July 3-10, Gull Lake Bible Conference, Grand Rapids, Mich.; July 19-24, Rocky Mountain F.C.Y.F. and S. S. Conference, Estes Park, Colo.

Michael A. Guido: June 15-26, Leehead Baptist Church, Statesboro, Ga.; July 10-16, Youth Week Camp, Sacandaga Bible Conference, Broadalbin, N.Y.

Robert J. Kees: July 26-Aug. 7, Stabler's Groves meetings, Salinasburg, Pa.

Raymond O. Nelson: May 24-June 5, First Evangelical United Brethren Church, Clarksville, Tenn.; June 7-19, First Evangelical United Brethren Church, Johnson City, Tenn.; June 20-26, White Pine Evangelical United Brethren Church, Fountain City, Tenn.; July 3-17, Bookwalter United Brethren Church, Knoxville, Tenn.; July 26-Aug. 7, Stoutsville Camp Meeting Association, Stoutsville, Ohio.



**Summer Bible Conferences**

**East**

Bethanna Bible and Missionary Conference, Southampton, Pa.: May 27-30, Memorial Day Conference; June 28, 29, 30, Camp for Teen-age Boys and Girls; July 1-4, July Fourth Conference; July 9-17, July 23-31, Aug. 6-14, General Conferences; Aug. 19-21, Week-end Conference; Aug. 23-28, Junior Camp for Boys and Girls (ages 8-12); Sept. 1-5, Labor Day Conference.

Camp-of-the-Woods, Speculator, N.Y.; July 3-Aug. 26.

Camp Pinnacle, Voorheesville, N.Y.: June 13-Sept. 4, General Conference; July 2-Aug. 29, Boys' Camp (ages 12-18); June 27-Aug. 29, Girls' Camp (ages 12-18); June 27-Aug. 29, Junior Girls' Camp.

Deerfoot Lodge, Speculator, N.Y.; July 2-Aug.

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**Harvey Cedars Bible Conference**, Harvey Cedars, N.J.: May 30-Sept. 5.

**Kariwyo Lodge**, Speculator, N.Y.: Aug. 12-27, Girls' Camp (ages 8-18).

**Montrose Bible Conference**, Montrose, Pa.: July 2-Sept. 6.

**New England Fellowship**, Rumney, N.H.: July 2-30, Youth Conferences; July 31-Aug. 5, Pastors' Conference; Aug. 6-19, General Conferences; Aug. 20-28, Business and Professional Men's and Women's Conferences.

**North Mountain Bible Conference**, Wilkes-Barre, Pa.: July 1-Aug. 14.

**Ocean Grove Bible Conference**, Ocean Grove, N.J.: Aug. 14-19.

**Ontario Bible Conference**, Lycoming, N.Y.: July 24-Aug. 7, General Conference; July 24-Aug. 7, Young People's Conference; Aug. 8-15, Children's Camp (ages 8 to 13).

**Sacandaga Bible Conference**, Broadalbin, N.Y.: July 3-Aug. 28.

**Stony Brook Conferences**, Stony Brook, L.I., N.Y.: July 1-Aug. 20, Twenty-fifth Annual Interdenominational Young People's Conference; July 23-Aug. 6, Fortieth Annual General Bible Conference.

**Sunrise Mountain Bible Conference**, Silver Bay, N.Y.: July 2-Sept. 5.

**Victorious Life Conferences**, Keswick Grove, N.J.: May 27-30, Memorial Day Conference; June 11-19, Student Conference; July 1-4, July Fourth Conference; July 9-17, First July Conference; July 18-21, Ministers' and Christian Workers' Conference; July 23-31, Second July Conference; Aug. 6-14, First August Conference; Aug. 20-28, Second August Conference; Sept. 2-5, Labor Day Conference.

**Word of Life Camp**, Schroon Lake, N.Y.: June 11-Sept. 5.

#### South

**Lake Louise Bible Conferences**, Toccoa, Ga.: June 5-11, Atlanta Youth for Christ; June 13-19, Moody Bible Institute Conference; June 27-July 2, Youth Conference (ages 9 to 14); July 2-9, Young People and Adult Conference (ages 15 and up); July 11-17, Sword of the Lord Conference; July 18-23, Sunday School Conference; July 25-31, Bible Conference; Aug. 2-7, Bible Memory Association; Aug. 9-16, Miracle Book Club; Aug. 17-21, National Laymen's Evangelistic Association; Aug. 22-28, American Association for Jewish Evangelism; Sept. 12-19, Sudan Interior Mission.

**Great Smoky Mountains Bible Conferences**, Bryson City, N.C.: June 10-12, Young People's Bible Conference; July 10-17, General Bible Conference; Aug. 14-21, General Bible Conference; Sept. 2-5, Young People's Conference; Oct. 7-9, Regular Monthly Conference; Nov. 11-13, Regular Monthly Conference; Dec. 9-11, Regular Monthly Conference.

#### Midwest

**Camp Awana**, Fredonia, Wis.: June 25-July 9, Girls' Camp (ages 8-11 years); June 25-July 23, Junior Guards (ages 12 to high school); July 9-23, Senior Guards (high school age); July 23-Aug. 20, Boys' Camps (ages 8-11); Aug. 6-Sept. 2, Pioneer Boys (ages 12-14); Aug. 20-Sept. 2, Crusaders (ages 14-17); Aug. 29-Sept. 5, General Conference (young men and women, 18 years and up).

**Cedar Lake Bible Conference**, Cedar Lake, Ind.: June 26-July 2, Reformed Church Bible Conference; July 2-10, Thirteenth Annual Christian Reformed Conference; July 11-16, Youth Conference of Reformed Church in America; July 11-17, Chicago Christian Nurses Fellowship; July 13-15, International Union of Gospel Mission, Metropolitan Division; July 16-24, Sword of the Lord Conference; July 24-31, Moody Bible Institute Conference; July 31-Aug. 7, Fundamental Young People's Fellowship; Aug. 7-14, Christian Business Men's Committee; Aug. 14-21, Junior Boys' Camp; Aug. 21-28, Senior Boys' Camp; Aug. 21-28, Missionary Conference; Aug. 28-Sept. 5, I.P.C.A. Conference.

**Covenant Point Bible Camp**, Iron River, Mich.: July 10-17, Youth and Senior Camp (ages 15 and up); July 17-24, Girls' Camp (ages 10-14); July 24-31, Boys' Camp (ages 10-14).

**Eriesside Bible Conference**, Willowick, Ohio: July 15-24.

**Glitch Gumes**, Eagle River, Mich.: July 24-Aug. 21.

**Gull Lake Bible and Missionary Conference**, Augusta, Mich.: June 25-Aug. 27.

**Keewahdin Bible Conference**, Port Huron, Mich.: July 2-Sept. 5.

**Maranatha Bible and Missionary Conference**, Muskegon, Mich.: June 15-Sept. 15.

**Peniel Bible Camp**, Medicine Lake, Minneapolis, Minn.: Aug. 1-14.

**Upper Peninsula Bible Camp**, Forsyth, Mich.: June 25-July 8, Boys' Camp (ages 13-15); July 9-22, Girls' Camp (ages 13-15); July 23-29, Junior Camp (boys and girls, ages 9-12); Aug. 6-19, Youth Conference (ages 16 and up); Aug. 22-Sept. 5, Family Vacation period.

**Winona Lake Christian Assembly**, Winona Lake, Ind.: June 21-26, Oriental Missionary Society Conference; June 22-28, School of Missions; June 22-29, Winona Lake School of Theology; June 26-

June, 1949

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June 13-19	MOODY BIBLE INSTITUTE CONFERENCE	August 9-16	MIRACLE BOOK CLUB Mrs. McClusky, Director
June 27-July 2	LAKE LOUISE YOUTH CONFERENCE (9-14) Dr. Seidenspinner, Director	August 17-21	NATIONAL LAYMEN'S EVANGELISTIC ASSOCIATION AMERICAN ASSOCIATION FOR JEWISH EVANGELISM Dr. Hyman J. Appelmann's Conference
July 2-9	LAKE LOUISE YOUNG PEOPLE AND ADULT CONFERENCE (Age 15 and up) Dr. Seidenspinner, Director	August 22-28	SUDAN INTERIOR MISSION Rev. J. O. Percy, Director
July 11-17	SWORD OF THE LORD CONFERENCE Dr. John R. Rice, Director	September 12-19	
July 18-23	LAKE LOUISE SUNDAY SCHOOL CONFERENCE Scripture Press, Director		
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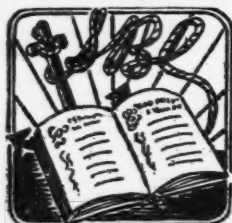
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July 3, Christian and Missionary Alliance Conference; July 3-10, "Youth Week," Youth for Christ; July 10-17, Youth for Christ International Convention; July 17-Sept. 5, Bible Conference; July 17-24, Conference on Evangelism; Aug. 1-13, School of Sacred Music; Aug. 8-13, Christian Writers' Institute; Aug. 15-19, Sunday School Conference; Aug. 29-Sept. 4, National Brethren Conference; Aug. 29-Sept. 5, American Association for Jewish Evangelism.

## West

Cooperstown Bible Conference, Cooperstown, N.D.: June 21-July 4.

Mount Hermon Conference, Mount Hermon, Calif.: May 27-30, Family Conference; June 10-12, Christian Business Men's Committee California Conference; June 19-26, Mount Hermon Adult Bible Conference; June 20-26, Youth for Christ; June 26-July 3, Fuller Foundation; June 27-July 4, Regular Baptists (Independent); July 3-10, Mount Hermon Adult Bible Conference; July 4-10, Child Evangelism; July 4-10; Mount Hermon Junior High, July 11-17, Mount Hermon High School; July 11-17, Mount Hermon Junior Camp; July 17-24, Dallas Theological Seminary; July 18-22, Lutheran Ministers; July 18-24, Mount Hermon Junior High; July 24-31, Baptist Bible Encampment; July 31-Aug. 7, Baptist Bible Encampment; Aug. 7-14, Christian Endeavor; Aug. 7-14, Bay Area Bible Camp (Juniors); Aug. 8-14, Mount Hermon Sunday School Conference; Aug. 14-21, Bible Institute of Los Angeles; Aug. 14-21, Bay Area Bible Camp (Juniors); Aug. 21-28, Bay Cities Baptist Union; Aug. 29-Sept. 5, Mount Hermon Young People's Conference; Aug. 29-Sept. 5, Christian Reformed Conference; Sept. 13-15, Baptist Women's Mission Society; Sept. 16-18, Walnut Creek Presbyterian Conference; Oct. 1, 2, Brethren Conference.

Red Feather Lakes Bible Conference, Estes Park, Colo.: July 16-24.

Southwest Bible and Missionary Conference, Flagstaff, Ariz.: Aug. 2-15.

## Organizational Listing

Christian Business Men's Committee: July 5-10, Lake Geneva, Wis.; Aug. 7-14, Conference on Evangelism, Cedar Lake, Ind.

Christian and Missionary Alliance, Beulah Beach, Ohio: June 27-July 3, Children's Camp (ages 8-13); July 4-10, Youth Conference (ages 14-20); July 23-Aug. 7, Missionary and Bible Conference.

Christian and Missionary Alliance Bible and Missionary Conferences: June 17-26, Arlington Texas; June 26-July 3, Winona Lake, Ind.; June 27-July 4, Pacific Palisades, Calif.; June 29-July 4, Deep River, N.C.; June 30-July 10, Delta Lake, Rome, N.Y.; July 1-10, Camp Hebron, Mass.; July 8-17, Lake Swan, Fla.; July 8-17, Alliance Redwoods, Calif.; July 10-17, Asheville, N.C.; July 10-Sept. 5, Glen Rocks, Rosseau, Muskoka, Ont.; July 11-17, Medicine Lake, Minn.; July 14-24, Canby, Ore.; July 21-31, Mahaffey, Pa.; July 24-Aug. 7, Beulah Beach, Ohio; Aug. 5-14, Old Orchard, Me.; Aug. 5-14, Okoboji Lakes, Arnolds Park, Iowa; Aug. 5-14, Summit Grove, Pa.

Moody Bible Conference: June 13-19, Lake Louise, Toccoa, Ga.; July 14-31, Cedar Lake, Ind.; July 30, "Moody Day," Winona Lake, Ind.

Youth for Christ International: Winona Lake, Ind.: July 3-10, Youth Week; July 10-17, Convention Week.

## Whither Youth for Christ?

[Continued from page 711]

ning and personal work in the rallies. Hundreds are in Bible schools, seminaries and colleges preparing for Christian service. In February of this year a young fellow stood before seven thousand people in Minneapolis Youth for Christ, pointed at the left balcony, and testified, "Three years ago I sat in that balcony with a girl friend who was concerned about my soul. I promised her I would come to a rally, and I went. God spoke to my heart that night. A week later I was converted. Now I'm completing my training and going out as a missionary."

When Andrew Gih of China spoke that night after Beverly Shea had sung, the Holy Spirit worked in the heart of a resisting young fellow in the great crowd. He went forward at the invitation and gave his heart to Christ.

The following Monday morning he enrolled in a Bible school! He knew it meant full-time service for him when he became a Christian, and this had caused him to reject Christ for a long, long time.

Don DeVos and Gene Jordan came home from Holland in the middle of March. Behind them were six weeks of ministry in the Netherlands as the third Youth for Christ team to go there. One highlight of their trip was a talk with the stewardess on a Dutch air company plane on which they were flying. She said, "I was converted through the work of the 1946 YFC team which came over here. Now I'm going to Bible school in my spare time."

The key to the Youth for Christ movement?

It seems to be prayer. In 1945, Dr. Cook and Dr. Torrey Johnson wrote the unofficial handbook of the movement, *Reaching Youth for Christ* (Moody Press). The chapter on how to start a rally lists the first three needs as follows:

1. Prayer
2. Prayer
3. More prayer

Youth for Christ leaders believe in prayer and its world-shaking possibilities. An hour and a half prayer meeting opened the regional conference at Modesto mentioned earlier. The 1948 annual convention at Winona Lake went right past the Friday noon closing time because of a prayer meeting which didn't break up until 2:00 P.M., two hours past the scheduled lunch hour.

Whither Youth for Christ?

Or, wither Youth for Christ.

I Samuel 10:26 may have the answer: "And there went with him a band of men whose hearts God had touched."

## Make Your Sunday School Library a Real Missionary

[Continued from page 717]

and getting a regular and sufficiently generous appropriation in the general budget of expenses, annually.

Second, locate tithe and other generous givers to the Lord's work, interest them in the missionary enterprise of the library, explain how carefully the committee will see that only Christ-honoring literature is purchased with their money, and induce several to give regularly to help the fund.

Third, make the library so interesting and helpful that readers in general will appreciate it and be generous contributors, in one way or another, to its support.

Fourth, stimulate interest by giving proper credit, on a flyleaf of each volume purchased through a gift, to the class, individual, etc., that made possible its purchase.

It is not objectionable to advertise the library rather generously. This can be done in several ways, but one of the most effective we have known about was to get some of the young people, even boys and girls, and occasionally an adult reader, to give a brief review of a book before the entire Sunday school during assembly. Since day school children and young folks have experience in reviews of this type, many can do it well and briefly.

Much will depend, of course, on the initiative and enthusiasm of the librarian

Moody Monthly

and her staff. One alert librarian put on a brief exhibition before the school, showing how books are issued, recorded, etc., by going through the entire routine on the platform. She took opportunity at the same time to speak helpfully of the work, tell of a few new books that were particularly interesting and helpful, discuss briefly the books in the workers' section, and explain something about the "contribution" plan whereby anyone so desiring could help by paying for a book.

In reading a book, the committee will need to have some simple but effective guide to follow. These points will be found helpful in forming a judgment:

- (1) Is it really interesting (particularly if a story)?
- (2) Do its principles honor God and His Word?
- (3) Does the hero or heroine show courage in following Christian ideals and principles?
- (4) Is fighting approved or disapproved?
- (5) Is war pictured as gory, wrong, sinful—or as necessary, glorious?
- (6) Is law-breaking, even in the slightest degree, condemned or condoned—and does this apply to such "minor" things as stealing apples, watermelons, cheating in school, etc.?
- (7) What about obedience to parents, teachers—even Sunday school teachers?
- (8) In brief, will the reader be a better, stronger, healthier person after reading this book than before?

But Brother Objector *will* have a point if nobody uses the library! The best and most costly library will be worse than wasted if it is not put to immediate and continual use. This is why advertising is so important. Word-of-mouth and reader-to-reader advertising is the best type of all. If a customer says she enjoyed a certain book, ask her to please tell her friends about it and invite them to borrow it also.

Make the library serve the community—not just the Sunday school pupils. If possible, open its doors at least once during the week—perhaps while the librarian is "ladies' aiding" in a nearby social room of the church, or immediately before or after the midweek service. Let this be well known.

All of us admit that the printed page exerts a powerful influence for good or evil these days. People don't read as much as they should—especially of proper literature. But a well-organized, well-managed, well-advertised and *used* Sunday school library can become one of the very best of all Sunday school functions. It can be indeed a "silent missionary" just as certainly as its real value is recognized.

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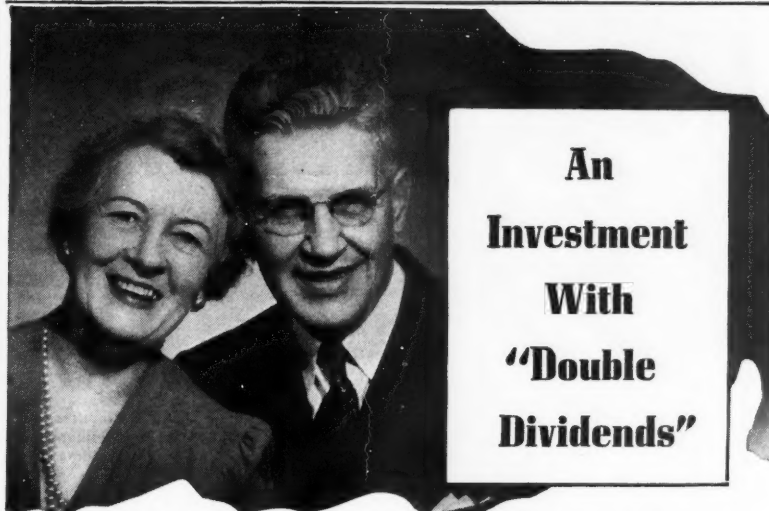
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## MISSIONS

Harold R. Cook, Editor

# Portable Preachers

By Dorothy Strong



The Spanish choir sings Portuguese hymns under the instruction of a Brazilian pastor. (Below) Huichol Indians who came to the studio to record.

ill health. Now here she was back home in Los Angeles, wondering what the future had in store for her.

In spite of illness and disappointment, she was not discouraged. Her favorite verse of Scripture had always been I Thessalonians 5:16: "Rejoice evermore." This was an exhortation she took very literally, and consequently when this active, energetic young woman was forced to turn from the work dear to her heart, and become inactive, laid aside for awhile, it was just another opportunity for her to rejoice. On many occasions she had prayed, "I just want to thank You, Lord, for the privilege of lying here in bed for You. If You can get more glory from my lying here in bed, then I am glad to be here."

Although Joy was determined to rejoice, even in sickness, the people she had left behind in Honduras were constantly upon her heart. No other missionary had gone to take her place, and she knew how desperately they needed teaching and guidance. True, while she could not go to them, she could pray for them; but still she wanted to help them in a material way. If only she could find some way to talk to them, continue to teach them.

She had prayed much about it, and now today in her regular devotional reading she had come across this verse in Isaiah 43:19. The Lord had promised

to do a new thing! Would He really answer her prayer at last? Suddenly she knew how she could help her people—she would make phonograph records in Spanish to send to them. Phonographs were plentiful in Central America. The people would have no trouble finding a machine on which to play the records.

In her typically enthusiastic way Joy set out to find out about record making, but the results were anything but encouraging. Prices were prohibitive. She had only fifteen dollars to her name, accumulated from a number of small gifts. But she had faith in her heavenly Father, and He opened the door for the making of the first master record in Spanish.

In a nearby town a returned missionary from another society in Central America was doing commercial recording and had a small studio in his home. He became interested and agreed to help in his spare time. A missionary from South America was glad to lend her beautiful voice to sing the gospel in Spanish. And so, slightly over ten years ago, the first record was cut. It was a recording of the song, "Nor Silver nor Gold," with Scripture verses on the back side set into a beautiful musical background. The price of the master record came to exactly fifteen dollars, just the amount Joy had on hand.

She sent copies of the record to a few people in Honduras whom she knew had phonographs, and eagerly waited to hear how they would be received. The reports which came back were much more encouraging than she had even dared to dream. She knew then that this was the "new thing" God had spoken of.

As the Lord continued to supply money and Joy diligently sought out other talent, more records were made. These records consisted of Spanish hymns, Scripture portions, tracts and sermons. A set of records was soon available which could provide a whole gospel service in Spanish.

A short time later, missionaries from other fields became interested. Requests for records in other languages besides Spanish were received. When pleas for gospel records came from the Navajo Indians, from Africa, China and India, Joy began to realize that the Lord was definitely leading her to go into record making in a more comprehensive way, and she was ready to meet the challenge.

Although various studio facilities and technical help had been provided during the early stages of the work, war conditions left her without a place to work. A studio must be found in which to make the records, and help was needed to carry

[Continued on page 760]

**B**EHOLD, I will do a new thing; now it shall spring forth; shall ye not know it?"

A new thing! Was this promise the answer to her prayers? Joy Ridderhof laid aside her Bible for a moment to think back over the events of the past months. Once again she was back in Honduras, working among the people she loved so well, and looking forward to a life of service on the mission field. But somehow those plans had not worked out. After only one term of work there she had been forced to leave because of

## Recent Events

**Colombia.** The Bible is neither a classic nor a textbook, according to customs officials in Colombia. By this arbitrary and illogical ruling the pro-clerical party in power has been able to extend an embargo on books printed abroad to include every book which might favor the evangelical cause. Hundreds of parcels of books addressed to evangelical bookstores and distributors are being held up, and the shortage of Bibles is becoming acute. The forces of clerical obscurantism are still exceedingly powerful even in some of the more enlightened Latin American countries.

**Honduras.** Fire, apparently of incendiary origin, has seriously crippled the important hospital project of the Central American Mission in this Central American republic. Early in the evening of March 23, while the caretaker was off the grounds, the fire broke out in the warehouse which held building materials, medicines, and medical and surgical equipment to the value of \$21,250. All was consumed in a few minutes, and the opening of this so much needed center of healing, which had seemed only a few weeks off, has now had to be postponed indefinitely. It is not only a great loss to the mission, but also to the Honduran people who would benefit by its benevolent ministry, as many of them have realized. Dr. McKinney, the medical missionary who is expected to take charge, successfully passed the prescribed government examination two days after the fire.

**Costa Rica.** Great impetus has been given to the Latin American Mission's plans for supplying good evangelical literature to all the Spanish-speaking fields by their acquisition of the Spanish stock and publishing rights of the American Tract Society. The Tract Society was one of the earliest publishers of Spanish evangelical literature, and its list of titles included the only Spanish Bible dictionary and concordance in print, as well as various valuable books of Bible study, apologetics, Christian fiction, etc. The L.A.M. expects to bring some of the older works up to date as new editions are published and is already working on several new publications in Spanish.

**Ecuador.** The new plane of the Missionary Aviation Fellowship is already serving the several missions in eastern Ecuador. Insurance on the plane which crashed a few months ago was paid in full, and the wreck was purchased at a very reasonable price to provide replacement parts for the new plane.

**South Africa.** The extreme racial policies of the government of Dr. D. F. Malan in South Africa have called forth protests from many organizations in various parts of the world. Recently in the United States the Africa Committee of the Foreign Missions Conference of North America vigorously urged the United Nations to take appropriate steps to curb these racial policies.

It is charged that such policies constitute a violation of the principles of the Declaration of Human Rights and the

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International Covenant of the United Nations. In their resolution presented to the U.N., the committee said that government measures were aimed to eliminate all non-European representation in Parliament, including the practice of white representation in behalf of non-Europeans. The measures would also disfranchise all non-white citizens, and extend "strict segregation even into spheres where it does not already exist," the resolution added.

Describing the situation in South Africa as "alarming," the resolution went on to say that it is a Christian duty "to express in the strongest terms the conviction that such policies anywhere, and under all circumstances, are definitely unchristian."

The resolution said the election of Dr. Malan on "the platform of apartheid" (an extreme form of racial discrimination resulting in a complete denial of human and civic rights) carried a threat to "the meager rights and privileges of the large non-European population, applying to the African, Indian and colored sections of the community in varying degrees, but on a common principle of racial and color discrimination."

"We are strongly of the opinion," the resolution stated, "that the situation developing in South Africa, contributing as it does to the growing feeling of frustration in the Africans and intensifying race tensions, is a matter of international concern."

It is doubtful whether the U.N. can do much in the situation. White South Africans say that this is a purely internal affair in which other nations have no right to meddle. The most effective pressure to correct the situation can come only from an aroused public opinion that will openly condemn a policy which at the same time is unchristian and is sowing the seeds for future outbreaks of violence.

**Southern Rhodesia.** A missionary writes, "Here in the Zambesi Valley the people are having another famine year, scarcely any rain and terrific heat. Last year's meager harvest is finished and we have heard of several deaths from starvation already. Just this evening one of our workmen came past with a gaunt look on his face. He had been sixteen miles looking for food for his four small children and had come home empty-handed. How gratefully he took a small bowl of corn meal. But we cannot feed the thousands of hungry in this district. We have asked the magistrate to help and believe he will. We are now paying our workmen with food instead of money, but the hunger around us is heartbreaking. Yet the spiritual need is still greater than the physical." Later word from another part of the famine area indicates that the rains may have begun, bringing some relief.

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**IX**  
**WORD PICTURES IN PHILIPPIANS**

1:20—"Earnest expectation" (*ἀποκατάστασις*—*apokaradokian*), made up of *apo*, "away"; *kara*, "the head"; and *dokian*, "to watch." It describes a person with head erect and outstretched, whose attention is turned away from all other objects and riveted upon just one. The word is used in the Greek classics of the watchman who peered into the darkness, eagerly looking for the first gleam of the distant beacon which would announce the capture of Troy. It speaks of that concentrated, intense hope which ignores other interests and strains forward as with outstretched head, that was Paul's attitude.

"Boldness" (*παρρησία*—*parrësia*), literally *all speech*; thus *freedom of speech*.

"Magnified" (*μεγαλύνω*—*megaluō*): *mega*, "greatness," and *luō*, "to unloose"; thus "to unloose the greatness of." Paul's consuming passion was that when he stood before the Emperor Nero, on trial for his life, by his life and his words he would unloose the greatness of his Lord, that is, allow his Lord to be seen in all His beauty and loveliness, and that he would have freedom of speech as he proclaimed Christ before the emperor's court, whether this be as a living example of what a follower of Christ should be, or as a martyr.

1:21—This passion of Paul's is made clearer by his words, "For, so far as I am concerned, to be living, both as to my very existence and my experience, that is Christ, and to have died, is gain." Paul is determined that Christ shall be radiated through his life. Christ is Paul's life (Col. 3:4) in that He is that eternal life which he received, a life which is ethical in its content, and operates in Paul as a motivating, energizing, pulsating principle of spiritual existence that transforms Paul's life. All of Paul's activities, all of his interests, the entire round of his existence, are ensphered within that circumference which is Christ. Paul says "to have died is gain." The tense of the verb (*aorist*) denotes, not the act of dying, but the consequences of dying, the state after death. Death itself would not be a gain to Paul, but to be in the presence of his Lord in glory, that would be gain.

1:23, 24—"I am in a strait betwixt two" (*συνεχόμενος ἐκ τῶν δύο*—*sunechomai ek tôn duo*). I am being held by an equal pull between the two, having the passionate desire to strike my tent (*ἀναλῶ*—*analō*)—a common expression for death, Paul, a tentmaker, speaking of the human body (II Cor. 5:1) as a tent—and to be with Christ, for this is much by far



better, but to be standing by my flesh is more needful for you.

1:25—Paul has come to the settled persuasion (πειθός—*pepoithōs*, perfect tense) that the Philippians needed his ministry just then more than he needed to go to heaven, so he tells them that he will be liberated by Rome and will see them again. The servant of the Lord is immortal until his work is done.



## Moody at the Fair

[Continued from page 715]

put this on at the time of the usual Y.M.C.A. afternoon meeting."

Mr. Allen granted permission. The meeting was for men only. The newspapers gave us good publicity. One of them gave us a splendid editorial on Mr. Sankey's life. The hall was filled. I sang a number of the songs that Mr. Sankey wrote, and "The Ninety and Nine" as well. Mr. Allen gave an address on the life of Mr. Sankey. At the close of the meeting we had many compliments with regard to the service, and the "Ninety and Nine" was especially appreciated.

It was the best that I could do for the man I had known—and loved; the man who loved to write songs and sing them—whose hobby was to autograph hymn-books—who especially delighted to autograph them if they were the Gospel Hymns.

## Editorials

[Continued from page 702]

gradually come to have great confidence, a peace that He will actually perform the things that He says He is willing to do for us and through us.

How then can we get to know Him so well that we can thus count upon Him—have true faith that will move mountains? The answer goes back to the matter of continuous devotional study of the Word of God, and prayer, and living in His presence through the day, so that we will really become acquainted with our Saviour and thus learn to trust Him. Then, as we timidly ask for small things and find (to our surprise) that the answer comes wonderfully, and as our experience with the Lord increases, so our expectancy of Him will increase, and finally we will learn to become men and women strong in faith.

In a scientific age, perhaps it is natural for belief in miracles to be difficult. Once I was talking with a famous biologist, who was boasting with great intellectual pride that he would believe nothing he could not explain. I asked him if he was convinced that life on the earth must have an origin. Candor compelled him to admit that it must have had. I asked him to explain that origin to me. I am still awaiting his answer. From such an incident we learn how superficial and vain it is to deny what we cannot prove. Life teaches us that all about us are genuine mysteries for which our finite minds can find no solution.—Archibald Rutledge, in *The Angel Standing*.

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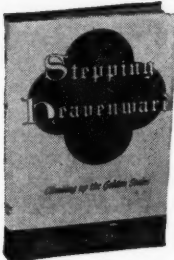
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## Is Christianity Credible? [Continued from page 705]

lives—and would thus, presumably, be best able to judge whatever is to be learned by scientific methods—choose the supernatural explanation.

Another example of the importance of presuppositions is the case of "expressionism" in modern education. Those who believe in the inherent goodness and perfectability of human nature agree with John Dewey and others that the human spirit ought not to be restrained, but ought to be given freedom of expression so that it can develop to its full capacity. The Christian position is that human nature is inherently evil, subject to Satan rather than to God. This means that to allow it freedom and not to inhibit it would give free rein to its evil. For this reason, the Christian believes that human nature must be inhibited by regulations and authority. One's attitude toward the modern expressionistic school depends, therefore, upon his presuppositions about human nature.

Ultimately, then, the whole question of religious position rests on the basic beliefs. Laughing at the Christian belief—or setting it lightly aside as childish—shows neither grace nor understanding.

### The Fallacy of Rationalistic Presupposition

Since so many important decisions—belief in miracles and other Christian tenets—depend on whether there is a personal God, we need to examine closely the evidence introduced by those who deny God's existence, or question it.

The twentieth century does not boast atheists as did the earlier years—perhaps because this is an age of science and logic, and to disbelieve in God is neither scientific nor logical. Yet, though few men say there is no God, there is a very common feeling that the Original Source or Master Mind required to explain the universe is not a Person—that it would, for instance, never interfere with natural laws.

Actually, it is equally impossible to sustain either the strict atheistic position or the claim that, although there may be a God of some kind, He is not a personal God as Christians believe. The reason for this is the law of logic, that it is impossible to prove a negative.

For instance, to prove that there is no God, it would be necessary to know everything that there is to be known. If there is anything that is unknown to the person who makes this claim, that something might be God. It would be necessary for such a person to claim to have been everywhere within and outside the universe. If there is any place where he has not been, God might be in that place. Thus, no one can logically or scientifically say that there is no God.

It should also be pointed out that the Christian God is not One who can be proved by philosophy. Certain characteristics of God are known only through the Bible, through which, the Christian believes, God has revealed Himself. Although this assumption may not seem "reasonable" to the unbeliever, the latter's opinion does not give any ground for denial of the existence of such a God.

All that the nonbeliever can say is that these things may not be true.

Honest unbelievers will admit these postulates and retreat to the agnostic position, that although these things may be true, it is impossible to know whether or not they are true. Here again the Christian must enter a strong and valid protest.

Anyone who says that these things cannot be known does so on the presupposition that only that which can be felt, tasted, touched, or otherwise "tested" can be known. Anything outside the realm of experimentation is *ipso facto* unknowable because, says the scientific method, there is no way of knowing anything except by the experimental method.

But by what authority is such a claim made? Who said that the only way to know anything is by the scientific method of experimentation? How do we know that there are not other ways that things can be known? For instance, how do we know that it is impossible for God to speak directly to the human spirit in a mystical experience? By what right do we exclude the possibility that God inspired certain men to record the revelation of His mind in the pages of the Scriptures? If there is a God, these things are surely not outside the realm of possibility. In other words, these things may be true. Here again all that the nonbeliever can say is that he personally does not know whether these things can be known or not. He cannot logically or reasonably say that no one can know.

The apostle Paul has neatly summarized the Christian claim that there is a way—other than by the scientific method—to know things. "But we speak of things which eye has not seen nor ear heard, and which have not entered the heart of man: all that God has in readiness for them that love Him. For to us God has revealed them, through the Spirit; for the Spirit searches everything, including the depths of God" (I Cor. 2:9, 10, Weymouth).

If this supersensory realm of which Paul speaks exists, it is by definition not knowable by science. To deny upon the basis of scientific method the existence of a realm which by definition the scientific method cannot apply, is to be entirely illogical. A thinker who does so is no longer objective. Prejudice has entered in.

### The Validity of Christian Belief

Although no man can reasonably scoff at the possibility of the reality of conversion, resurrection, salvation, miracle, and the like, many find it difficult to understand the Christian position because it is difficult to overcome the prejudices in which they have been reared.

Many extensive works have been written on the existence of God, but it has been rightly said—and it is repeated here soberly—that there are none so blind as those who will not see. One who does not want to believe in the existence of God will probably find any evidence presented insufficient. On the other hand,

those who come to the subject with an open mind are apt to find tremendous fields of evidence indicating that the universe and everything in it is reasonably explained only on the supposition of a personal God. The universe all about us, with its balance of nature, its intricacies of design, its vastness and minuteness, testifies to a tremendous intelligence and power. It seems much less difficult to believe in a God who created male and female than to believe in the simultaneous mutation of a male and female in the same generation and in the same area.

Some, however, are afraid to open their minds to the possibility of God, fearing that if they do so they will be overwhelmed by the apparent evidence and yet somehow be wrong. They seem to forget that they face the same danger on a far more critical plane when they close their eyes to the possibility of God and hold their present beliefs without adequate evidence and, in fact, in the face of the evidence there is for God.

#### The Man Who Was Afraid

Such a case is that of Gamaliel Bradford, one of the most distinguished biographers of modern times. In his journal Bradford wrote: "I do not read the New Testament for fear of its awakening a storm of anxiety and self-reproach and doubt and dread of having taken the wrong path, of having been traitor to the plain and simple God. Not that I do not know perfectly well that no reading would make me believe any more. But, oh, what agonies of fret and worry it would give me; for I should be able neither to believe nor to disbelieve nor to let it alone." Yet in the same journal he cries out, "Who will tell me something of God? I know nothing about Him whatever!"

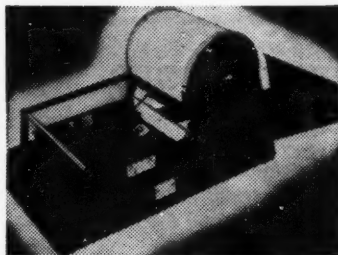
As Dr. Wilbur M. Smith says of Bradford, "Had he only opened his New Testament and considered the life and teachings of Jesus, His death and resurrection, with the same spirit of honesty, with the same desire to discover the truth that possessed him as he approached the study of the many great men of history into whose lives he saw so deeply and accurately, he would have found God gloriously revealed in Christ His Son."

And what about the conversion experience of the Christian? Is it valid, or is it rather to be explained on the psychological basis? We have seen that there is no scientific evidence against the possibility that this is a supernatural action—God reaching down and moving upon men and changing them. The psychologist may be perfectly right when he ascribes the changed life to release of tension because the man feels that his sins have been forgiven; there would be a quite natural resurgence and buoyancy of spirit as a result of this assurance. However, this explanation does not in any way prove the psychologist's basic presupposition: that though the converted man thinks that his sins have been forgiven, they really have not been.

#### Brief for Christianity

On the other hand, there is considerable evidence to the contrary.

(Continued on page 736)



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## ANSWERING YOUR

# Questions

NATHAN J. STONE

### JESUS AND HIS BRETHREN

Is there not some sort of contradiction between the statement of Jesus to His brethren in John 7:8, "I go not up yet unto this feast," and verse 10, which declares that after His brethren had gone He did go up to the feast, not openly, but in secret?—J. S., Chicago, Ill.

There is no contradiction. The answer lies partly in the declared purpose of the Lord not to go openly but in secret. Even though some ancient manuscripts omit the word "yet" in 7:8 this makes no difference to the sense. The words "I go not up" are in the present tense, and even without the "yet" the sense is the same. It is as though the caravan were about to set forth and the Lord said, "I am not going up at this time."

In addition to this the more correct reading of 7:10 in the Revised Version, based upon important manuscripts, makes a change in the position of the words "unto the feast" and reads: "But when his brethren were gone up unto the feast, then went he also up . . ." This means that the Lord did not necessarily go up "unto the feast," that is, at least, to the first and special day, the day of Holy Convocation, but that He went up to Jerusalem. After the first day of great public gathering, there were several days of only a semifestival character, called the Middle or Lesser Feast. He was also there on the last day (v. 37).

All this is borne out by the teaching of the whole passage. The "brethren" of the Lord did not believe in Him. They taunted Him with the challenge that if He were all He claimed to be, He should manifest Himself *openly* to all Israel by a mighty work or sign at the coming great pilgrimage festival in Jerusalem. But the time was not yet ripe for Him to manifest Himself, nor was the manner and purpose of His manifestation such as they would receive. Therefore it was not appropriate at this time, and He would not go for that *first day*, but only later and secretly.

♦ ♦ ♦

### SHALL NEVER PERISH

What is the meaning of the words "shall never perish" in John 10:28: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Does it mean that believers are forever secure?—M. I., Chicago, Ill.

Nothing could be plainer from these words that *believers* are secure in eternal life. The emphasis is on *believers*. This passage (as all of the Gospel of John) presents a contrast between belief and unbelief and the development of both toward a climax.

The true believer is one who is characterized by the qualities set forth in verse 27, and no one is able to "snatch" such out of the Father's hand, nor is there any hint that of *themselves* they can fall out of the Father's hand. No such thing is contemplated in the statement.

Those who questioned the Lord, although they represented the synagogue or organized religion and claimed to worship the one, true God, are several times in this passage addressed by Him as unbelievers, or as those who believe not. There are many like them today in the organized church.

No stronger assurance of eternal life is anywhere given than in these words. In fact, the words "shall never perish" are more literally translated, "They shall by no means perish forever." The very strong negative belongs to the verb and not to "forever." It does not even mean that "they may die, but shall not die forever," but "they shall never die for all eternity."

It is true that a real sheep may wander away on its own from the flock and from the human shepherd, but not all the details of an analogy are meant to be pressed. The unconditional promise and assurance "they shall never perish" is not to be limited by the details of mere human reasoning. The teaching here is not about our faith, but about God's sovereign faithfulness. Those who *trust* Him are given into His (Christ's) hand for *safekeeping*, and are kept forever more.

♦ ♦ ♦

### THE SONS OF THE PROPHETS

What were "the sons of the prophets" mentioned in I Kings 20:35 and in II Kings?—H. S., Chicago, Ill.

The term "son" is frequently used in Hebrew in an idiomatic sense as indicating membership in, belonging to, or expressing some characteristic, as in the expression of "son of Belial." Abraham is said to be "a son of ninety-nine years" (Gen. 17:1), a way of saying he was ninety-nine years old. The word "son" simply expresses membership or disciplesh-

ship in this case, and is expressed in I Samuel as "the company of the prophets." Another way of expressing it would be "a school of the prophets."

They were not necessarily prophets as the word prophet is understood in the Old Testament, and in the sense of being commissioned to make predictions or as receiving special revelations from God, although this may have been the case with some. Such schools appear to have begun with Samuel, who was in a sense the founder of the prophetic order as such. The occasion for such a "school" or "company" no doubt arose because of the spiritual dearth and darkness of those times when the Ark was taken by the Philistines, and the priesthood in Eli's sons was dishonored and disgraced, and the glory had departed.

These schools became centers of religious life, of prayer and meditation. They were an important factor in Israel's experience, and no doubt were the nuclei of the remnants in Israel who stood faithful in times of apostasy. Elijah was apparently the head of such a school and probably the students were among the prophets of God hunted down by Jezebel and the basis of that seven thousand who would not bow the knee to Baal.

♦ ♦ ♦

### FALLEN FROM GRACE

With regard to the statement in Galatians 5:4, "Ye are fallen from grace," how can a person be fallen from grace unless he were once in it?—A.R.N., Lee, Ill.

The term "fallen from grace" is a much misunderstood term. It is usually applied to believers or such as have *declared themselves* to be believers and then have "fallen" into sin or have apparently departed from the faith.

It has no such meaning here. The apostle in this passage, and indeed throughout the epistle, is contending with the "Judaizers," who declared that it was necessary to comply with the legal requirements of the law of Moses as well as to have faith in Christ in order to be saved. The point he emphasizes here is that Christian faith and legal requirement are mutually exclusive. Where there is dependence for salvation on obedience to the law, there is *not* saving faith. Those who advocate this have cut themselves off from the grace that is in Christ. This is the force of the Greek word rendered "fallen from." It is not accessible to them as long as they submit to circumcision as the sign of being under the law. Law and grace are an antithesis. They present the same antithesis as flesh and faith. And we who are believers are begotten not of the will of the flesh or law, but of faith as contrasted with them.

It is not then a matter of sin or condition of sin which is here spoken of, but the serious and fundamental matter of the *means* of salvation. It is not that such were once in a state of salvation, but that in substituting the law for Christ or in superimposing the law upon His work they were placing themselves outside of that sphere of grace in which *alone* they could be saved.

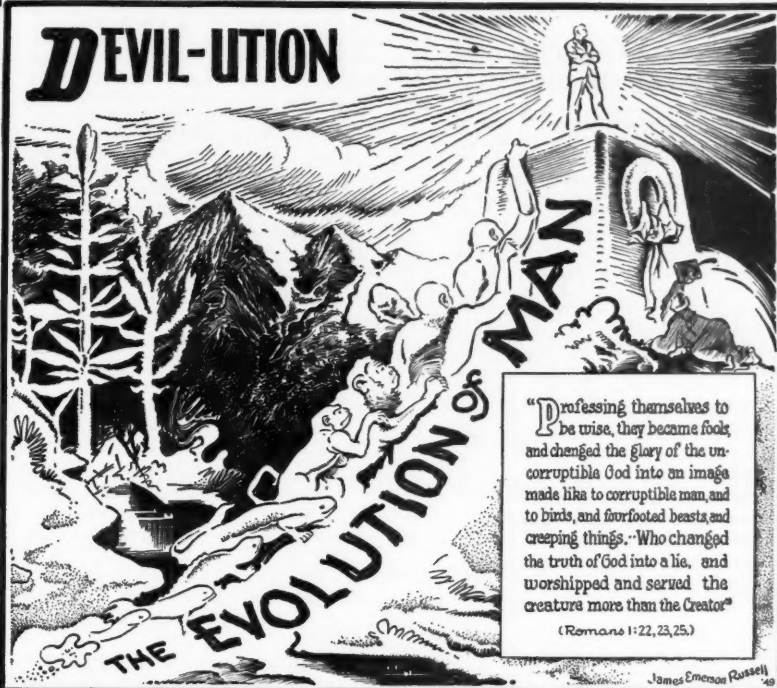
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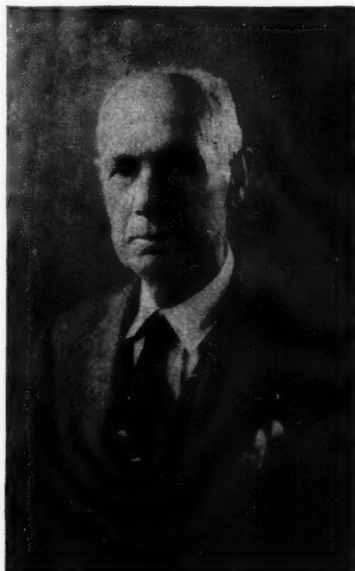
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## DEATH, THE LAST ENEMY

In I Corinthians 15:26, Paul speaks of death as an "enemy," although elsewhere he says that it is far better to depart and be with Christ. Is not death elsewhere in the Scriptures represented as very different from being an enemy? How can this be explained?

—W.M.C., California

It is true that death has been swallowed up in victory. The apostle declares in the expression, "For all things are yours; whether . . . life, or death, or things present, or things to come; all are yours" (I Cor. 3:21, 22), that even now death in its curse and terror has been conquered and is for the believer but the portal to the higher, the fuller life—eternal life.

The law of death has been abolished by the resurrection of the Lord Jesus Christ as the first fruits of the victory over death (II Tim. 1:10).

But though the doom of death (personified here) has thus been sealed, it still operates in the lives of multitudes; and even in believers (in the physical sense) it is still that which contradicts and does violence to the divine purpose and glory, and hinders their fullest manifestation.

I Corinthians 15:26 refers to a period after the Millennium, as set forth in Revelation 20; 21:4. Death, having been cast into the lake of fire (20:14) and so destroyed, will then no longer exist in any form.

What is called the second death (20:14) is the everlasting separation from the presence of God (and all who are His), of all who have chosen against Him and not for Him—the unbelieving, the abominable, the idolaters, and all liars (Rev. 21:8), which is a summing up of all those previously mentioned, that is, who have given God the lie.

Thus, finally, death, as the crowning effect and climax of sin, will, with the Satan who caused it, be forever cast out.

## THE SONS OF LEVI

In Numbers 3, the sons of Gershon are reckoned at 7,500 (v. 22); the sons of Kohath, 8,600 (v. 28); and the sons of Merari, 6,200 (v. 34), making a total of 22,300. Yet in verse 39 the total number of the sons of Levi are said to be 22,000, a difference of 300. This is the number also used (22,000) in computing the exchange of the Levites for the firstborn of the children of Israel, which was 22,273 (v. 43). What is the explanation of this apparent discrepancy?

—F.D.B., Guatemala

The explanation lies in the purpose of the numbering which, as stated in verse 43, was the release of the firstborn of all the children of Israel from direct and full spiritual service, by the substitution of the tribe of Levi.

Two explanations are offered. The first is that there may be an error in the text as we have it now. It is known that numbers were expressed by letters and not by words, as they are in our present Hebrew text. Letters very similar in form but differing greatly in numerical value could conceivably be miscopied by scribes. By such an error the number of the sons of Gershon in verse 22 could read 7,200

instead of 7,500 and so account for the discrepancy.

Even in counting with words as now, some advance the explanation in the insertion by error of a letter in one of these numbers so that in verse 28 the sons of Kohath could number 8,300 instead of 8,600 and so account for the discrepancy.

There must have been some (slight) differences in copies at a very early date, since the Septuagint (Greek) version of the Old Testament has 6,050 as the number of the sons of Merari instead of the 6,200 in our Hebrew and English Bibles.

The second explanation, which is perhaps more generally accepted and was advanced by the rabbis and stated in the Talmud, is that the 22,300 represents the total number of the Levites (as specified in 3:15), while the 300 omitted from the reckoning of verse 39 is said to represent those of the tribe of Levi born since the redemption from Egypt only a short time before. These 300 could not be reckoned in the redemption or substitution of all Israel's firstborn since they were already themselves sanctified to God, and could not therefore be substituted.

This is a more satisfactory explanation and on safer ground, although it is a minor matter on the whole.

## Doers of the Word

[Continued from page 713]

this hypothetical person. First, he seems to be religious, or, literally, "thinks himself" to be religious. Second, he does not "bridle" his tongue. Third, he deceives his own heart.

The word *religion* is a broad term and little used in the New Testament. In fact, it is used only five times and the word *religious* is used but twice. It means simply "belief in the supernatural and the expression of that belief," and so can apply to any system of worship from Christianity to the crudest idolatry.

Here, when James refers to a man being *religious*, he refers to outward, external ceremonials or rituals, which a man performs in order to be pleasing to God—what we might call today *public worship*. The picture is that of a man who goes through various forms and ceremonies of worship, and is therefore thought to be, indeed *thinks himself* to be, a very religious man. But what do we find when we examine his life? It shows no evidence of regeneration, no sign of any inward change. His religion is all on the outside.

James mentions just one item to prove this. The man in question fails to bridle his tongue. He has an evil, bitter tongue that produces vile language, backbiting, and slandering of others, while praising himself. "Out of the abundance of the heart the mouth speaketh" (Matt. 12:34). By his very conversation this man shows that he cares nothing for God and His will.

The third thing that James says about such a one is very terrible: he "deceiveth his own heart." It is possible for one to be lost and headed for hell and yet to hypnotize himself into thinking that all is well. Remember the words of our blessed Saviour: "Except a man be born



again, he cannot see the kingdom of God" (John 3:3). Alexander Maclaren's words are startling, but true: "There will be plenty of orthodox Christians and theological professors and students who will find themselves, to their very great surprise, amongst the goats at last."

What is James' verdict about the man who has such a religion—very punctilious in observing rituals and ceremonies of worship, but demonstrating by his very words that he has no inward renewing of the heart, no regeneration? He simply says, "This man's religion is vain." It is an empty, futile thing. It is possible to be very religious and yet unsaved (see Rom. 10:1, 2).

Verse 27 contains the contrast: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Here is the pure and undefiled form of religion—the true way in which to show that we do have a living faith in God our heavenly Father. This can be done by our actions toward others, and by living personal lives of godliness.

With regard to others, James of course does not mean to give an exhaustive list when he mentions *orphans* and *widows*. These are merely examples of people manifestly in need. Neither does he mean by *visit* simply making a social call, though this may sometimes be a true service to the Lord. In short, James is speaking of *helping others*, that is, of showing real concern for those in need. If this is done through love for God, it is acceptable worship.

Beyond this, we can show our faith not only by loving service to others, but also by seeking through His grace to live personal lives of purity and godliness. We live in a sinful world. It is hard to live in it without becoming soiled and contaminated, but the true man of faith will seek to keep himself "unspotted from the world." The apostle John tells what is in the world—the lust of the flesh (that is, bodily passion), the lust of the eyes (that is, mental passion), and the pride of life (jealousy and rivalry) (I John 2:16). To keep oneself from these, is to keep unspotted from the world.

Let no one forget that such a life as this must be built on a solid foundation. It has been well said, "Begin with Jesus Christ and the wish to please Him, and there is the root out of which all these self-regarding and other's regarding graces and beauties will most surely come."

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## Is Christianity Credible? [Continued from page 731]

able evidence for the Christian supposition—that man has been forgiven. For instance, it is noteworthy that this belief in the forgiveness of sin and the consequent throwing off of the sense of guilt does not occur with any regularity whatsoever (and is, in fact, exceedingly rare) outside of the realm of Christian belief. Only belief in Christ as Saviour seems to produce those results. Belief in Mohammed or Buddha or Confucius or Freud or in anyone or in anything else does not seem to give the same quality or intensity of experience that belief in Christ's forgiveness does. This is so significant that it ought to be studied more closely by those who believe that only the scientific method can give truth, for some of these conversion data fall definitely within the realm of investigation and experience.

Or take the case of the resurrection of Christ. We have already seen that no one can scoff at this as an impossibility unless he can prove that there is no God. Disbelief is based upon that presupposition. The Christian belief is also based upon a presupposition—that there is a God who sent His Son Jesus Christ to die for sinners and then raised Him from the dead for our justification. However, our belief is not based on a presupposition only. There are tremendously significant validating evidences which fall within the realm of the scientific investigator, so that even those who falsely believe that only scientific investigation yields truth ought to give very serious attention to this matter.

Untrained thinkers who have decided to disbelieve rather than to discover whether or not the matter is true, attempt to brush aside the written records concerning Christ and His resurrection. They say that there is no positive proof that the Gospels are actual reports, and that there is as a result no way to know even that Christ actually lived, to say nothing of His death or resurrection. And yet these same people accept without question the historicity of Plato, Socrates, Caesar, and innumerable other ancients concerning whom there are fewer written records and no other evidence.

More serious critics acknowledge the essential validity of the records insofar as they believe that they report the current opinion of the time concerning Christ.

It is noteworthy that those who laugh at the possibility of the resurrection of Christ do so without serious study of the evidence of the records. On the other hand are men like Lord Littleton and Gilbert West who, as unbelievers, seeking to discredit the resurrection and Paul's conversion, made serious studies and were convinced of their truth. Another author, Frank Morrison (*Who Moved the Stone?* Faber and Faber), likewise began his investigation antagonistically, but eventually wrote a book for the validity of the resurrection.

One of the strongest evidences for the

resurrection to serious-minded agnostics is the psychological change in the apostles from cowards (who fled the night before Christ was crucified) to lions (after they had seen the resurrected Christ). No explanation other than their positive belief that He had risen and had spoken to them would give a basis for such a tremendous transformation of character. Men will not die for what they know to be untrue. These men devoted their lives to telling the fact that Christ had risen from the dead, and many of them, as a result, died as martyrs.

### Prayer Works

Answered prayer is another phenomenon which ought to be examined closely by the honest agnostic. It is easy but inadequate to sweep away all such evidence with such a word as *coincidence*. But this is far from answering the question of whether these things are true. Christians everywhere will report that they have had very definite and striking answers to prayer, or that they have personally known of such answers. This is not generally true of the devotees of other religions. It is apparently a phenomenon of Christianity.

Another basic presupposition of the Christian is that his knowledge of God comes by revelation through the Scriptures. Nonbelievers try to challenge this assertion by attempting to point out things in the Scriptures which they believe could not be there if it were a divine book.

For instance, they use Professor Jones's argument, previously quoted, that the Genesis account of creation parallels in some points the accounts given by the Babylonians and other peoples of the early days. Their conclusion is that the writer of Genesis copied his account from the other records rather than having received it from God. It is, however, perfectly plausible that others should have an equivalent tradition of creation, since—the Genesis account being true—the knowledge of these matters would logically have flowed from a common source, and thus would have appeared in other literature. God provided the accurate account in His inspired version which He gave to the writer of the Book of Genesis. This, of course, does not prove the inspiration of the Scriptures, but simply points out that the evidence of other accounts in no way disproves the inspiration of the Scriptures.

As in the previous cases cited, the inspiration of Scripture is partly presupposition, but there are also substantial evidences. For instance, there is tremendous importance in the fact that although science and the Bible have sometimes disagreed, the passing of time and finding of new facts have in case after case proved the Bible to be correct and have shown that earlier science had disagreed with the Bible because of an inadequate supply of facts. This disagreement disappeared as science corrected its view in line with the facts discovered.

It is exceedingly fortunate, for those who believe in the inspiration of the

\*Wilbur M. Smith, *Have You Considered Him?* Moody Press, Chicago, 1946.



Scriptures, that scientific theories and the Bible do not always agree. If they did, then ten years from now the Bible would be outmoded as will be some of the current theories.

#### A Curious Phenomenon

Another interesting objective evidence concerning the authority of the Scriptures is found in the strange phenomenon of fulfilled prophecy. Some, starting off with the theory that fulfilled prophecy is an impossibility, have attempted to claim that the portions of the Scripture which indicate the fulfillment of the prophecy were written at the same time as or even preceding the prophecy. This, of course, is an interesting conjecture, but does not lend itself to honest dealing with the manuscripts, tradition, and history which are now available to the investigator.

Those who are willing to examine honestly the claims of the Scriptures will find startling confirmation of the fact that they are indeed unusual writings, and that they readily lend themselves to the belief of the Christian, that they have been given by God for the edification of those who wish to serve Him.

#### The Crux of Christianity

In view of the theoretical possibility of the Christian beliefs and the objective evidence for their truth as found by an honest mind, the central theme of Scripture—salvation and forgiveness of sins through belief in Christ—becomes paramount. It is the Christian belief that because of man's sin, God is unable to receive him into eternal fellowship with Himself unless that sin is somehow forgiven. Yet the Christian firmly believes that a holy and just God, because of His very nature, cannot merely ignore sin. Man as he is, is unable to make payment for it. The Christian believes that God, seeing man's plight, sent His Son Jesus Christ to live on this earth and then to die on the cross; not just as an example or as a martyr, but as God punishing Himself in the person of Jesus Christ His Son, who was Himself God, and in that way making possible the forgiveness of the sins of all those who wish to be included among those for whom Christ died.

Such claims cannot be lightly dismissed by those who would be honest. No one, no matter how antagonistic, can deny that these things may be true. Those who examine the authority of the Scripture, the changed lives of those who believe these doctrines, and the resurrection of Christ find themselves facing strong evidence that these things must be true, and that conversion and resurrection cannot be explained upon any other basis.

#### The Case of Pete

A vivid example of the truth of these matters is the experience of a campus leader, a recent graduate of the University of Toronto. His experience is typical of hundreds of cases happening on campuses all over the world every year.

Peter—better known as Pete—was majoring in engineering, and like many of his campus associates was little interested in matters of religion. Of course he exhibited the vague gentlemanliness

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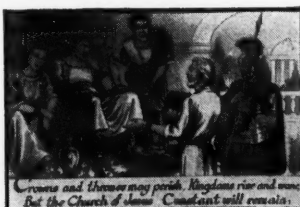
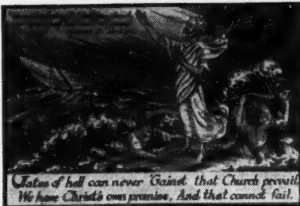
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toward the subject and its advocates which is traditional. But, except for occasional—almost momentary—queries as to what life was all about, he found pagan campus life quite enjoyable.

One day in the laboratory, a friend—whom he had recently met and learned to admire for his stability of viewpoint—began to talk to him about an unexpected subject. This lab partner was, he discovered, a Christian, and as they discussed together their aims in life, Pete realized that here was a man whose whole ambition was to serve the God whom he had scarcely thought about. The friend told him of his conviction of the fact that Jesus Christ is more than a great man—that He is God, one of the three persons of the Trinity.

For the first time there came into Pete's comprehension the logic of such an event as the death of Jesus Christ; the effect of His death on the whole problem of evil, particularly his own sin; and the consequences of his own rebellion toward God in these matters. Pete began to realize how much faith in Christ applied to all this. And a few days later he asked God to forgive his sins for Christ's sake. He accepted Jesus as his Saviour.

Life has been radically different for Pete since that day. It has become purposeful, joyous in a new way with Jesus Christ—his personal Friend and Counselor—who rose triumphant over death and hell. Things wrong in Pete's life straightened out: old desires disappeared; new desires took their place. He was living a new life in Christ Jesus. The Bible became meaningful; prayer was answered.

This is not to suggest that such an experience is in itself a final proof of the reality of Christ. But when this type of thing happens every time anyone becomes a Christian, it gives cause for deep thinking. It means that you too can experience the knowledge of the forgiveness of sins, a new joy and peace, and a personal fellowship with Jesus Christ, freely available to all who wish to be included among those for whom Christ died.

## Power Through Weakness

[Continued from page 709]

our transgressions from us. Like as a father pitieth his children, so Jehovah pitieth them that fear him."

Ah, beloved, the patience of God, the long-suffering of God! The day of His wrath will come—and what an awful day it will be—but in patience now He provides salvation for sinful men. When you and I long since would have given up and become sons of thunder, in patience He went to Calvary, to die for those who hate Him and spurn Him and have no use for Him. Oh, the love of God! It was the weakness of patience.

In the fourth place, as paradoxical as it seems, it was a powerful weakness. Oh, you say, words do not mean anything if you put them together that way. Ah, yes they do, if you know the Scriptures. You see, it was a powerful weakness because

it was the weakness of devotion to the will of God.

So faithful was our Lord to the pledges of the eternal covenant, He dedicated Himself to the cross, to all that the atonement involved, that He might bring many sons to glory. The Lord was strong enough to go to the cross that the purposes of God might be held inviolable, and that the justice of God might be kept unsullied.

It was the weakness of surrender, the weakness of love, the weakness of long-suffering, the weakness of consecration. So turning back to II Corinthians 13 I read again, "He was crucified through weakness," and I bow my head and thank God.

**B**UT THAT'S NOT where the fourth verse of II Corinthians 13 ends. This verse not only says He was crucified through weakness; it also says we are weak in Him. And I say to you that as the same weakness characterizes us that characterized Him, we shall be true representatives of Him. Christ in us is not simply theoretical. As His graces, His virtues, His character are manifested in us, then it can be said that we experientially know Christ in us. If He is in us, then those same weaknesses that led Him to Calvary will be exhibited in us.

Oh, get hold of it! Let God speak to your soul. If Christ is in you, then the first weakness is voluntary suffering for others.

Let me ask a question. Are we willing to forfeit ease and comfort for the sake of others? Are we? How much, voluntarily, have you given up that others might be saved? How much have you given of your substance? What one of us has learned to give until it hurts, and then given until it stopped hurting?

We're a selfish lot. Oh, God help us to see it! How much of Calvary love is there in your bosom and in mine?

How much have we prayed? We'd rather fritter away our time. We'd rather do this, that, and the other thing, some of which may be important, but some unimportant. How much have we witnessed? How much have we gone out of our way?

How little we know of Calvary love. How little we know of the weakness of the Lord Jesus. If He's living in us, that weakness is going to show. It's what God wants, it's following the will of God.

I read again this past week a prayer which I confess I have read many times because God has used it to bless my heart. It was the prayer of Martin Luther which he offered just before standing trial at the Diet of Worms. Here was a man who voluntarily was going to do what he believed God wanted him to do, at tremendous cost. This is what he prayed:

"O God, do Thou help me against all the wisdom of the world! Do this; Thou shouldst do this—Thou alone—for this is not my work, but Thine. I have nothing to do here, nothing to contend for with these great ones of the world! I should desire to see my days flow on peaceful and happy. But the cause is

Thine . . . and it is a righteous and eternal cause. O Lord, help me! Faithful and unchanging God! In no man do I place my trust. It would be vain! All that is of man is uncertain; all that cometh of man fails . . . O God, my God, hearest Thou me not? . . . My God, are Thou dead? . . . No, Thou canst not die! Thou hidest Thyself only! Thou hast chosen me for this work, I know it well! Act, then, O God . . . stand at my side, for the sake of Thy well-beloved Jesus Christ, who is my defense, my shield and my strong tower.

" . . . I am ready to lay down my life for Thy truth . . . patient as a lamb, for it is the cause of justice—it is Thine! I will never separate myself from Thee, neither now nor through eternity! . . . And though the world should be filled with devils—though my body, which is still the work of Thy hands, should be slain, be stretched upon the pavement, be cut in pieces . . . reduced to ashes . . . my soul is Thine! . . . Yes, I have the assurance of Thy Word. My soul belongs to Thee! It shall abide forever with Thee! Amen! O God, help me! Amen."

That's what I'm talking about. He could have sought a cloistered life in one of the monasteries of Germany and never been heard of. He could have eked out a bare existence in some sheltered, hallowed spot, and never suffered for the sake of the Lord Jesus. But he didn't. Why? Because he knew something of Calvary love. He knew something of a voluntary offering of himself. Not in the same degree, but there was something of that same character of the Lord Jesus in Martin Luther.

How much have we voluntarily foregone of this life's ease and comfort for the sake of the Lord, for the sake of souls? How much?

In the second place, are we willing to endure all things so that in love we may win others? Do we take personal effort with joy, that Christ may be glorified? What do we know about the reproaches of God falling upon us as the Lord Jesus did, and yet in love going on though misunderstood, though maligned? What do we know about that, dear friends?

Let me quote you a song I heard sung recently:

*"How far shall I go for the sheep astray?  
I asked of my Shepherd true;  
His answer came back, 'It was all the way  
I went in My love for you.'"*

*"How long shall I seek, for the night comes on,  
I see not a single track?"  
My Shepherd replied, 'Through the night alone  
I sought till I brought you back.'"*

*"How far shall I go, for the way is wild.  
And rough is the rocky steep?"  
My Shepherd replied, 'Go as far, My child,  
As wanders My straying sheep.'"*

*"No longer I feared the long, rough way,  
I wanted His way to know;*

*And loudly I cried, 'Help me, Lord, I pray,  
As far as You went, to go.'"*

Chorus:

*"All the way, all the way,  
And nothing less will do,  
To save the lost, count not the cost;  
'Twas the way of your Lord for you."*

—W. C. Poole

How much do we know about that? Oh, how cold is this heart, how unconcerned, how apathetic! I cry out, "O God, I want to know the weakness of Thy love."

How patient are we, how long-suffering? Or how consecrated are we? Here is what that saint of God David Brainerd wrote in his Journal while still in his twenties:

"I set apart this day for secret fasting and prayer, to entreat God to direct and bless me with regard to the great work I have in view, of preaching the gospel. Just at night, the Lord visited me marvelously in prayer; I think my soul never was in such agony before; I felt no restraint, for the treasures of divine grace were opened to me; I wrestled for absent friends, for the ingathering of souls, for multitudes of poor souls, and for many that I thought were the children of God, personally, in distant places. I was in such agony till near dark, that I was wet with sweat. Oh, Jesus did sweat blood for poor souls! I longed for more compassion toward them."

What do we know about such consecration? Is it any wonder that when that young man went out among the savage Indians and on one occasion, because he had no other interpreter, he had to use a drunken man, a man who could not stand upright so inebriated was he, even that work of the devil couldn't come between the Almighty God and poor, miserable wretched souls who needed Christ, and scores were saved.

We think we know a lot about being strong in Him. But, beloved, we won't be strong unless first of all we learn to be weak—to be weak in Him. I say from the depths of my heart, it's not political power, it's not prestige, it's not position, it's not numbers—it's the weakness of Christ that brings the power of God.

Did you see it in the text? Here it is: "For we also are weak in him, but we shall live with him through the power of God." And in the same verse: "For he was crucified through weakness, yet he liveth through the power of God." That's where the power of God comes from—it's from knowing the weakness of Christ.

"For when I am weak, then am I strong" (II Cor. 12:10). Although Paul was here talking about physical weakness, it's still true that "when I am weak"—when the weakness of Christ is mine, when the weakness which led Him to Calvary is mine—"then am I strong." Then—and then only—will I know the power of God. There is no short cut, there's no other way. Though we rebel against it, though it means death to self, there's no other way than the way of Calvary to the power of God.

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# SUNDAY SCHOOL LESSONS

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June 19

## The Triumph of the Resurrection

Mark 16:2-7; John 21:3, 4, 7-12

**Memory Selection:** *Thanks be to God, who giveth us the victory through our Lord Jesus Christ.*—I Corinthians 15:57, A.S.V.

The resurrection of the Lord Jesus Christ places the approval of the Father upon all that was done at the cross for man's salvation (Rom. 4:25). The full and final answer concerning the validity of Calvary is the living Lord who on the third day rose again from the dead (Rom. 8:34).

As wonderful as this great objective historical fact is, let us not lose sight of the additional fact that a living Christ is with His people today. Though in corporeal presence He is at the right hand of His Father in heaven, the risen, victorious, living Lord also walks in the midst of the churches (Rev. 2:1; 1:13, 20).

### I. The Women at the Sepulchre (Mark 16:2-7)

We do not know the precise number of women who came early to the tomb, but we do know that Mary Magdalene, Mary the mother of James, Salome and Joanna were in the company (Mark 16:1; Luke 24:10). Luke adds, "and the other women with them." Though they had in mind a very loving ministry in memory of One whom they loved, it was a useless errand. Alas, how frequently we misunderstand what the Lord has said and go on needless errands.

Moreover, they had a needless question about the procedure they should follow when they arrived at the sepulchre (vv. 3, 4). How useless are our fears and questionings about God's dealings for the future. How slow we are to obey the injunction that in nothing should our hearts be troubled. To fear the Lord our God in reverential trust and loving obedience will banish every other fear.

On their arrival at the sepulchre, the women saw a young man in a white robe. This mighty angel (Matt. 28:3) gave the women the reassuring message concerning the resurrection of the Lord. He invited them to see the place where the Lord's body had been placed. Thus we see the reason for the rolled back stone. It was not necessary in order that the Lord might depart from the tomb. He could come into a room, the doors being shut. The stone was rolled back so that the disciples could see the evidence of the empty tomb to support the word of the angel. Of course, the strongest proof is the record of the numerous appearances of our risen Lord to various disciples after His resurrection.

The angel not only comforted the women; he enjoined them to go to the

disciples and Peter to inform them that the Lord Jesus would meet them in Galilee (Mark 16:7). Unquestionably, the addition of the words "and Peter" were of special value to that sorely tested and failing disciple. Though he had proved faithless, God could not deny Himself; He must abide faithful (II Tim. 2:13).

### II. The Seven Disciples by Galilee (John 21:3, 4, 7-12)

The reason the disciples went fishing is not clear, but there is no question but that they needed the risen Lord, for He came to them. We should look in this passage, therefore, to see how He ministered to their needs. We see His concern manifested in the question of verse 5; His care in the command of verse 6; His provision for their temporal need, in verses 9 and 12; His Lordship in that He demands an accounting, in verses 10 and 11; above and beyond all, we see His concern for the spiritual life and activity of His own in His questions to Simon Peter (vv. 15-17).

We are impressed with the record of the omniscience of our Lord. Here once again even so small a matter as the location of fish to be caught, was known to Him. Nor can we fail to be impressed by His humility and the care for His own (v. 9).

Reaching deepest into our own present need, however, are the questions which He asked of Peter. Many items about this incident are reminiscent. You remember there was a fire on another occasion. And three times Peter denied His Lord. It is as though the Lord were giving him an opportunity to express before others what in the dark hour of Satan and sin he had denied.

Simon Peter now was far from the boastful, confident individual he had been on other occasions. He went so far as to say he had a real affection for Christ, but no further. Even when our Lord took Peter's own word for love, namely, that of affection, Peter cast himself upon the omniscience of our blessed Lord (v. 17).

We close our lesson by a reference to verse 10. While this verse has to do with the fish the disciples had caught on that occasion, it is easy to see in it something that may have a duplication. The Lord had constituted His followers as fishers of men. The day will come when He will say to us something like, "Bring of the fish which ye have now taken." It is important that we witness for Christ by life and by word. God help us to have those who have been won to Christ by the Spirit's ministry through us, in that day when the Lord asks for our accounting.

June 26

### Jesus' Continuing Ministry

Matthew 28:18-20; Acts 1:4-14

**Memory Selection:** *Lo, I am with you always, even unto the end of the world.*—Matthew 28:20.

The opening verses of the Book of Acts clearly infer that what the Spirit of God did through the apostles was a continuation of the Lord's ministry. What was accomplished during His sojourn upon earth is referred to as "all that Jesus began both to do and to teach, until the day in which he was received up" (Acts 1:1, 2). Thus we mark the continuity of the work of God through the Church Age. We are definitely linked to the ministry of our Lord.

In this lesson we face the Lord's final words to His disciples ere He left them.

### I. The Great Commission (Matt. 28:18-20)

This commission spoken by our Lord on a mountain in Galilee (v. 16) has in it three elements which deserve emphasis.

1. Our Lord's authority (v. 18, A.S.V.). He is the King of kings; all authority is His. The blessed Son of God who gave Himself on Calvary, who arose the third day triumphant over death, is God's exalted Son. He stands then before His disciples as the one clad in the regalia of power. It is on the basis of this authority that the command is issued.

2. Our Lord's command to go and make disciples of all nations (vv. 19, 20). In this making of disciples two elements are involved: baptizing and teaching.

That something more is involved here than water baptism seems evident in the fact that it is a baptizing *into* "the name of the Father, and of the Son, and of the Holy Spirit." There is a vital relationship involved in this baptism which gives the believer his place of security in God (cf. I Cor. 3:23). The outward sign of this fact, of course, is baptizing with water.

But it is not enough to have simply an initial rite or initial experience; a continuing work is demanded. Therefore, the instruction of our Lord is that His followers should teach those who become His disciples, to observe all things whatsoever He commands.

3. Our Lord's promise: "Lo, I am with you always, even unto the end of the world." As the margin of the Revised Version translates it, His promise here is that He will be with His own, who go forth as His witnesses, unto "the consummation of the age."

No follower of the Lord Jesus Christ can be truly obedient to Him without having a heart concern and a desire to obey the Lord with regard to taking the gospel to the ends of the earth.

### II. The Commission Re-emphasized (Acts 1:4-14)

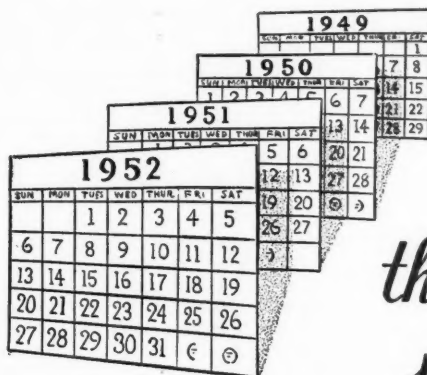
The commission recorded in Acts was not given at the same time as the one in Matthew. Matthew records the commission as it was given on a mountain in Galilee; Luke, in the Book of Acts, records the commission given in Judea. Doubtless these words were spoken by our Lord on the Mount of Olives (cf. v. 12). It is clear, then, that this particular word from our Lord was His last message to His own.

It is apparent from the Gospels that our Lord on more than one occasion directed the vision of His disciples to a needy world. How much the taking of the gospel to the ends of the earth was upon

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His mind and heart in His special visita-  
tion during the forty days before He  
ascended into heaven. We cannot help but  
realize that the same burden on Him  
then, the same sense of urgency in getting  
His disciples to take the message to the  
world, is still His will and His plan for  
His Church.

In this commission, there is emphasis  
upon

1. Power—the power of the Spirit of  
God (vv. 4, 5, 8a, 12-14). The task given  
to the followers of the Lord Jesus cannot  
be accomplished by mere human might.  
God's work, carried on in God's way, by  
God's man, in God's power, is God's or-  
der in this dispensation of His grace.

2. The return of the Lord Jesus (vv.  
6, 7, 9-11). A right attitude toward the  
doctrine of the Lord's coming is necessary  
if we are to live as fully for God as He  
would have us. We are not to be con-  
cerned with times or seasons as they re-  
fer to the kingdom of Israel and the  
restoration of that kingdom; these mat-  
ters are set within the Father's authority.  
Neither are we idly and complacently to  
sit by, staring up into heaven, waiting for  
the day when the Lord will come again.  
He has given us a task to do.

3. The program. The disciples' witness  
was to begin at Jerusalem, include all of  
Judea, go to Samaria, and then out to  
the ends of the earth. As a matter of fact,  
you may well divide the Book of Acts into  
these four geographical categories.

Blessed is that church today which be-  
gins to witness at home and then circles  
out until at length it embraces in its love,  
its care, its zeal for promulgation of the  
gospel, a world that needs Christ.

4. The duty of the believers in the Lord  
Jesus. Said our Lord, "Ye shall be my  
witnesses." Ours is not to make up a  
message, ours is not to seek word from  
some man as to what we are to say. We  
are simply to witness to that which we  
know is true, on the basis of what God  
has spoken and God has wrought. Thank  
God, He who has spoken and has  
wrought, continues to speak through His  
Word and continues to work by His Spirit.

July 3

## The Songbook of the Hebrews

Psalms 1:67

Memory Selection:

Serve Jehovah with gladness

Come before his presence with singing.

Psalms 100:2

For the next three months we are to  
consider the poetic literature of the  
Hebrews, particularly the Psalms.

The Psalter was the praise and prayer  
book of the ancient people of God. In the  
Revised Version, the Psalter is printed as  
poetry, and so it should be. This Hebrew  
poetry, however, does not consist in either  
meter or rhyme, but in parallelism; the  
interrelation of the lines of the psalm,  
which is sometimes mere repetition, some-  
times repetition with variation.

The poetry is concerned largely with  
the thoughts and emotions of the writer  
and with things that affected him. We  
have, therefore, the adoration, love, and  
anxiety of man's heart. The Spirit of God  
caused the writers to record their speech  
to and about the Lord, rather than to

record the oracular message of God di-  
rectly to men. Much in the Psalms re-  
veals God. However, it is a praise and  
prayer book in the sense that we have  
the worship and intercession of His  
people.

## I. The Psalm of the Blessed Man (Ps. 1)

Actually, this psalm describes two men,  
the blessed man (vv. 1-3), and the wicked  
man (vv. 4-6).

In the study of the blessed man, we see  
what he does not do (v. 1); what he does  
do (v. 2); and what he is like (v. 3).

When the psalmist turns his attention to  
the wicked man, he describes him under  
the captions: what he is not like (v. 4);  
what he is like (v. 4b); and his destiny  
(vv. 5, 6).

To omit the negative in each of the  
three statements of verse 1 is to see the  
evil retrogression involved when one  
walks out of the will of God. He begins  
in walking, and continues in standing,  
and ends in sitting. The walking is done  
with the wicked or the ungodly—the root  
idea of the word is the man who is  
boisterous, noisy; one who is therefore  
an agitator. The standing is in the way  
of sinners, those who have missed the  
mark. The sitting is in the seat of the  
scornful and the scoffers, which, of  
course, is the last state, the deepest  
descent of the sinner, before he is cut  
off by God. Thank God, the Lord Jesus  
Christ is able to save the scoffer if he will  
but repent and believe, but what a deep  
pit he is in.

Positively, the blessed man is one who  
delights in the law of the Lord, who  
meditates in it day and night. He is com-  
pared to a tree planted upon streams of  
water. The picture is that of a tree grow-  
ing in the *Shephelah*, where many of the  
streams run underground because of the  
porous nature of the top soil. This tree  
derives its sustenance from an unseen  
source and grows in beauty and in power.  
So does the blessed man who loves God.  
He will be fruitful; he will be always a  
blessing.

All that has been said, either nega-  
tively or positively, is reversed so far as  
the wicked are concerned. Positively, the  
wicked man is like the chaff which the  
wind drives away. He has nothing within  
himself to make him stand when the  
winds of God's judgment blow upon him.

The psalm concludes with a definite  
pledge on the part of the Lord that He  
knows the way of the righteous, but the  
way of the wicked shall perish.

## II. The Psalm of the Blessed Nations (Ps. 67)

This psalm is very interestingly con-  
structed. You will notice verses 3 and 5  
read exactly the same, which would lead  
us to presume that verse 4 is very impor-  
tant.

Psalms 67 contains a cry for mercy (vv.  
1, 2), a summons to the nations (vv. 3-5),  
and the confidence of the psalmist for the  
future (vv. 6, 7).

In the first strophe there is a striking  
similarity in language to the Aaronic  
benediction (cf. Num. 6:24-26). You will  
notice the psalmist has in mind not  
merely deliverance or salvation for his  
own people, but a salvation for all na-

tions (v. 2). We would, therefore, look forward to the fulfillment of this psalm in that age when the Lord Jesus shall come and reign from the throne of His father David in Jerusalem, from the river to the ends of the earth.

In view of this forward look the psalmist calls upon the peoples to praise the Lord. He says, "Let all the people praise thee." He wants the wholehearted adoration and thanksgiving of every mortal. The reason for this rejoicing is in fact that God will be equitable in His judgment, and will govern the nations upon earth.

Something of the psalmist's desire is to be discovered in the various terms he uses. The word "nations" (v. 2) refers to the Gentiles; "peoples" to a group associated together, a congregation; "nations" (v. 4), translated by Maclaren as "tribes," seems to have special reference to a community of individuals. All Gentiles, congregations, communities of men are exhorted to praise the Lord.

In the concluding verses (vv. 6, 7), the psalmist expresses his confidence for the future. The Revised Version translates verse 6, "The earth hath yielded," rather than as the Authorized Version, "Then shall the earth yield." There is a looking back to all that God has done, and then a looking forward to all that God will do, for, continues the psalmist, "God, even our own God, will bless us."

The psalm ends with the prophetic note concerning the day when all men shall know the Lord (cf. Mic. 4:1-5).

### July 10 Songs of Pilgrimage Psalms 122; 134

#### Memory Selection:

*I was glad when they said unto me,  
Let us go unto the house of Jehovah.*  
—Psalm 122:1

Psalms 120-134 are all captioned in exactly the same way, apart from any reference to the writer God used. Each is called "A Song of Degrees," or "A Song of Ascents" (R.V.).

There is division of opinion as to just what this means. Some think that these were psalms arranged and sung especially by the returning captives from Babylon. Others suggest that they were sung by the priests on the fifteen steps of the temple. Still others affirm that they were sung by the pilgrims as they journeyed toward the temple at the feasts of Passover, Pentecost and Tabernacles, or on any other occasion on which a pilgrimage would be made to the holy city. The subject matter commends the view that they were sung by happy pilgrims as they made their way to the temple.

There seems to be some evidence of a movement within the psalms which begins with the desire for life somewhere else than in Meshech, or in the tents of Kedar (Ps. 120). As though leaving his abode, the traveler begins his way and first of all sees the towering mountains and speaks of them as they remind him of the Lord (Ps. 121). Psalm 122 brings us into the holy precincts of the temple, the holy city of Jerusalem. Psalm 123

tells us of the worship of God. Psalm 124 continues the strain of praise to the Lord. Psalm 125 looks around the environs of the holy city and gathers a message from the protecting power and mercy of the Lord. Perhaps we have cited enough to indicate something of the reasoning of those who see in these psalms a progression, both physical and spiritual.

#### I. A Psalm of Aspiration and Satisfaction (Ps. 122)

This psalm may be divided into three parts: joy in the journey (v. 1, 2); the city of the King (vv. 3-5); and the prayer for Jerusalem (vv. 6-9).

The psalmist begins by observing his happiness when it was suggested that he go in company with others to the house of God. In verse 2 we find him standing in the presence of the Lord with joy in his heart. Thus we have at the outset joy in anticipation, and at the close, when he stands in Jerusalem, joy in realization.

The description of Jerusalem as that of the pilgrim who stands within her walls is a remarkable one. The emphasis first of all is on the city itself and its material aspect, how that it was compactly built. The second observation concerns the fidelity of the people who come to this city (v. 4). The third observation concerns the city of Jerusalem as the place of rule. Undoubtedly, the greatest fulfillment of such a verse awaits the coming of the Lord Jesus, when out of Zion shall go forth the law and the word of Jehovah from Jerusalem (Isa. 2:3, 4).

The psalm concludes with a prayer for Jerusalem, and such a conclusion is certainly most natural. Having desired to stand within the walls of Jerusalem and having that desire fulfilled, having observed all the battlements and remembering the promises of God, the psalmist urges that prayer be made. And then, as though to fulfill his own injunction, he begins to pray himself (vv. 7-9).

We would indeed join others who love the Lord Jesus and pray for the peace of Jerusalem. That God has not cast off His people is evident from God's Word. The day of peace will come when, after the pierced feet of the Son of God stand upon the Mount of Olives and it is split in twain (Zech. 14:4), He delivers His beleaguered people in Jerusalem (Zech. 14:1-3, 9), defeats His enemies in Edom, and returns to ascend the throne of His father David (Isa. 2:1-4; 63:1-6; Luke 1:32; Acts 15:16-18). Then shall be brought to pass the promise, "The earth shall be full of the knowledge of Jehovah, as the waters cover the sea" (Isa. 11:9).

#### II. A Psalm of Benediction (Ps. 134)

In this brief psalm we have two speakers: first, the temple worshippers, who speak to the priestly servants in charge of the nightly service of the sanctuary (vv. 1, 2); second, the answer of the priests in their response (v. 3). There is no selfishness here; there is rather a selflessness that expresses itself in the pronouncement of the benediction and call to worship.

The servants of the Lord are enjoined to bless the Lord, these individuals who by night stand in the house of Jehovah. The multitude cries out to them: "Lift

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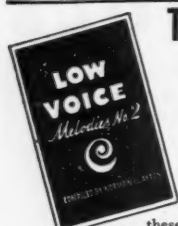
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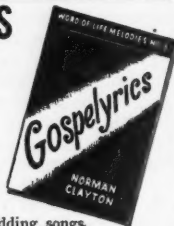


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up your hands in holiness" (A.S.V. margin). These men who have the solemn and joyous duty of ministering to the Lord then reply. Doubtless the psalm was used antiphonally. The multitude having sung its message concerning the privilege of the priests, ascribing honor and glory, majesty and power and blessing to the Lord, they receive the benediction of those to whom they sang. Jehovah, the covenant-keeping Redeemer, the One who made heaven and earth, is implored by the priests to bless the people of God.

Thus the songs of ascents or the songs of degrees close on a most appropriate note. The pilgrims are leaving the holy city, and the very last exercise is that described in this psalm.

Such a series of psalms has much instruction for us. It is evident that the people of God were a singing people. It is interesting to note too that they traveled in companies (cf. Luke 2:44). Thus there was fellowship as well as praise involved in the pilgrimage to the holy city. Worship of the Lord does not mean that we must necessarily live as hermits. God has His place for fellowship with the saints as well as worship of Himself.



### Condemned to Death

(Continued from page 707)

that he had no information to offer, and the Varetto family wondered at his secretiveness. He sold his brick kiln and disposed of all his personal effects.

Don Juan had been invited for a series of meetings in Buenos Aires and so was not in Rosario when don Miguel finished the preparations for his trip. What was his surprise, however, when don Miguel entered the chapel in Buenos Aires. He attended all the meetings faithfully until the end of the campaign.

One night at the close of the service don Miguel called his pastor aside and asked if he might not talk to him. There was something on his heart that he wanted to tell him. The two sought privacy in a room adjoining the hall. As they sat down don Miguel drew a deep breath as though it were an effort to begin.

"I have never told you my history," he said simply.

"No. I would like very much to hear it," answered don Juan courteously.

DON JUAN WATCHED his companion intently. As it seemed to him, a tired look around the eyes gave the impression that Miguel Vallespy had aged

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within the past few weeks. Yet his mild spirit was as peaceful and unperturbed as ever, and the joy of his salvation still gleamed deep in his dark eyes. His pastor wondered what there might be in his history that required expression right now. Undoubtedly it would have some bearing on his return to Europe.

"I was born, don Juan," Vallespy began, "of a humble family in the town of Batea, in the province of Tarragona, in 1856. Although the soil of the valley was fertile enough, we always lacked many of the necessities of life. The little stone house was poorly built. I can remember how the light shone into the dark inside through the cracks between the stones in the wall. I didn't have much time to play as a child because there were always things to be done. When I was ten years old it was necessary that I help my father, and there was never a thought of my going to school. Indeed," don Miguel smiled whimsically, "my forefathers had never had any necessity for reading or writing. Why should I? I enjoyed hunting and watching the goats out on the crags above the plains.

"Religion occupied no great place in our family. My mother kept a candle always burning before the image of the black virgin at the head of her bed. Now and then the priest came to scold us for neglecting to attend mass, but we did not receive any instruction when we went. Rather, the mass in an unknown language inspired awe and superstition.

"When I was yet quite young I married a pretty girl of the village. All the young men admired her beauty." The memory of her face, not entirely erased from his mind's eye by the intervening years, brought another faint smile to don Miguel's lips. "But our happiness lasted but a few months and death took my wife from me. Now I had little to live for, nothing to hold me to Batea, and I was gripped by the long-present desire to see beyond the plain where Batea was situated. My father and mother made no effort to keep me there. When I announced by intention to the priest, however, he urged me affectionately not to leave. The recent wedding and funeral had given him more contact with our family, and he did all that he could to persuade me to stay.

"What future have I here in this town?" I asked bitterly. 'Look at the state of my parents in spite of their hard work!'

"Ah, but you are young. You'll marry again and then you will have someone to console you. And the land of Tarragona is very rich!' I remember how I answered him, 'What reaches our mouth at last is so little that were it poison it would do us no harm! Besides, you remember the sons of Fulano. They were among the poorest of Batea until they spent two years in France. When they came home, they brought the largest codfish I ever saw for their family, and gave



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four duros to their cousins to have a  
good time with their friends.' At this  
point my father and mother joined us  
and put an end to the discussion by say-  
ing that they had given permission for  
me to go and that was that.

"So I set out. When I reached the city  
of Tarragona I was awed by the ancient  
walls and steep narrow streets. After a  
few days I pushed on to Barcelona, that  
beautiful capital of Cataluña. Tarragona  
seemed very small indeed. Fortunately  
I had made the acquaintance of some  
men who knew the city. They could tell  
which parts to avoid and where to find  
employment, as my purse was nearly  
empty. At last I found work in a factory,  
and by careful saving I was able to lay  
aside a little. I must say that I did not  
spend my money on the bull fights and  
other amusements. Maybe I was even a  
little close with the pennies," don Miguel  
admitted smilingly. "Then one day I  
met some young men from Tarragona  
who were returning from France.

"We have been working in the vintage  
and we are coming back with money,"  
they tapped their pockets significantly.  
'The pay is good and the living much bet-  
ter than here. Many never return from  
there. We plan to go back next year,  
too.' 'I'll go back with you,' I said.

THE NEXT YEAR SAW me on  
the march again. We arrived at the  
frontier city of Perpignan. The harvest  
was just beginning and we found work  
right away. We Spaniards had our favor-  
ite eating places. But again I could not  
spend so liberally what took so much to  
earn. Nor did I gamble.

"Well, I lived in Perpignan, in Narbona,  
and in Carcassonne, following my work.  
After a while I had earned enough to  
make a trip home, and remembering the  
codfish, I looked for the largest as I  
passed through Barcelona, one for the  
family and one for the priest.

"He received me warmly and asked  
when I had returned. I had to confess  
that it had been the past Friday, where-  
upon he scolded me roundly for not hav-  
ing attended mass that Sunday.

"But I hope you have not lost all your  
faith," he continued, "like Joaquin D. who  
has just returned from America. Do you  
know what he has become?" I guessed  
that he might have turned atheist, or  
perhaps an anarchist. 'Worse!' he ex-  
ploded. 'A Protestant! And he came to  
greet me and had the nerve to preach to  
me. I had to laugh when he said that he  
was sure of his salvation!' All of this  
meant nothing to me, as I was somewhat  
disgusted that he showed less interest in  
my experiences. As soon as I could de-  
cently, I got away.

"Ah, but I am making a long story of  
this, don Juan. Forgive me!" Vallespy  
gripped his companion's hand.

"I am listening with all my heart," re-  
plied don Juan. "Go on!"

"I married again there in Batea, but  
we weren't happy and we separated very  
soon after the marriage. I returned then  
to France. I was about forty years old.  
I found work and established myself in  
the town of Courssan near Narbona.  
There I met a Spanish widow by the

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name of Sarroque. Before I knew what  
was happening, an understanding had  
grown up between us. Sometimes my  
companions remarked about the trap into  
which I had fallen. Perhaps it was her  
trap. At any rate I loved her and rested  
in the knowledge that she loved me. This  
went on nearly a year. Her son did not  
even observe the relationship.

"Then I began to notice that my fore-  
man found excuses to be in the house  
more often than I liked. The widow  
seemed to have more money than former-  
ly. A crazy jealousy was growing in my  
mind, and when one of the young men  
commented to the effect that the foreman  
was unseating me, I was in torment. One  
idea was taking shape. An Aragonés, a  
friend of great perception, spoke to me  
and urged me not to take to heart what  
the young man had said. I suggested that  
I would be leaving these parts, but not  
until I had taken steps to put an end to  
the relationship between these two. He  
understood what I was planning and  
begged me to leave before I would do  
some great wrong.



"But, don Juan, I was possessed by one thought and it did not matter what price I would have to pay. Night and day I studied just how I could accomplish my purpose and escape. I felt that it would be the only way I would have peace again. Indeed, I thought that old Father in Batea was right. If I had not left home— But it was too late now. I carried a pistol with me constantly, waiting for an opportunity.

"Then one day I came home to my room in the widow's house and found her with Guardiola in intimate conversation. At that moment I did not have the gun, so I went up to my room for it. I fired two shots and saw them fall to the floor. Satisfied that I had at last completed my plan I fled. That was April 28, 1897. Oh, I can never forget that date!"

Don Miguel buried his face in his hands. He was pale when he raised his head again. So detailed an account brought to his mind aspects and incidents that had lain latent deep in his consciousness for all these years.

"As I fled the neighbors gave chase, the widow's son at their head. But somehow I got away and made it to the first hiding place that I had prepared. Step by step I reached the coast and took ship for Africa. There I was safe. Of course there were times when that long-sought-for peace was only a taunt thrown in my teeth. But I was usually able to convince myself that I was justified in what I had done.

"One day, unexpectedly, I received a letter from a very close friend in Courssan that shocked me out of my complacency. My shots had only wounded Guardiola and the widow. I had not killed them after all. At first the thought that I was not a murderer and had not brought that stain upon my family seemed a relief. Then that old restlessness returned, that craze to go back and finish what I had not done. What torment! 'Ha, I said that they should not make fun of me. And now they are laughing more than ever!' I thought. 'Nothing matters, I will go back!'

"The third of July, three months after the first attempt, I reached Courssan again. Of course the townspeople were sure that I would never return. I entered the house and found the widow with a neighbor whom I mistook for Guardiola. I fired three shots into her—" Don Miguel paused. "Le France fell wounded, too.

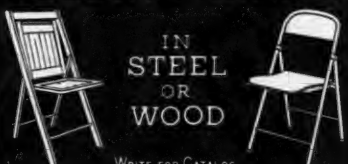
"Again I was successful in escaping, and spent some time working in southern France under assumed names. I heard that they had passed the sentence of death if they should ever catch me. Finally, at the end of four years, I came to Buenos Aires. The rest you know."

Vallespy added before don Juan could say anything, "Now I am on my way to France to deliver myself to the authorities to take the penalty due to me. I don't expect to return. We will see each other in the glory!"

[The story will be concluded in the July issue, telling of Miguel Vallespy's trip back to France, his confession, and the jury's final decision.]

June, 1949

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# OUTLINE and ILLUSTRATION

J. A. SPRINGER, EDITOR

## A HYMN OF SERVICE

O servant of the Lord,  
Be still before His throne  
Until you know that power to save  
Abides in love alone.

Your Lord has need of you  
To bring peace to mankind;  
But only fullness of His grace  
Can still the troubled mind.

Not even God can drive  
Men to His righteousness;  
Only divine self-sacrifice  
Can win His cause success.

Think not to do His work  
Until inspired by love;  
Then use the fullness of your might  
His blessedness to prove.

The world needs all your zeal  
To save it from its sin;  
Then, by Christ's method and His light,  
Let His life enter in.

—H. V. Clarke,  
*The Presbyterian Tribune*

\*\*\*

## A CHRISTIAN'S IDENTIFICATION

Hebrews 6:9-12

### Introduction

Persons are known and recognized by particular marks or identifications. The Word of God sets forth three identifications which clearly distinguish God's own.

### I. Thankful Lives (Col. 3:15)

1. Reflective on God
2. Responsive to God

### II. Ministering Lives (Rom. 12:7)

1. Labors of love
2. Continual ministering
3. Diligence in service

### III. Hopeful Lives (I Tim. 1:1)

1. Radiating the glow and glory of a satisfied life
2. Vigorous in following the examples of the saints of old
3. Strong in faith and works
4. Exercising faith and hope

—J. F. Waechter

\*\*\*

## A SACRED FEAST

"Let us keep the feast"

I Corinthians 5:8; 15:24,25

The Plan—"This do"

The Person—"Me"

The Purpose—"In remembrance"

—Harry G. Hamilton

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns.—Editors.

## REMEMBER

God Liveth! (I Tim. 4:10)  
God Knoweth! (Matt. 6:8)  
God Loveth! (John 16:27)  
God Careth! (I Pet. 5:7)  
God Planneth! (Ps. 40:17)  
God worketh! (Rom. 8:28)  
God Supplieth! (Phil. 4:19)  
"This God is our God!" (Ps. 48:14)

—Good News Publishers

\*\*\*

## SOME REASONS WHY ALL WHO LOVE CHRIST SHOULD OPENLY CONFESS HIM

1. Gratitude demands it.  
Think of what He has done for you.
2. Honesty demands it.  
We ought to be true to our own consciences, to the truth, and to Christ.
3. The Saviour requires us to confess Him.  
"Ye are the light of the world."  
We are to be Christ's witnesses.
4. An open profession of Christ may influence others.  
Christian example is potent for good.
5. Christ will confess those who confess Him.  
"Whosoever shall confess me."

—G. Charlesworth,  
*in The Christian Workers Magazine*

\*\*\*

## A DIVINE COMMAND

Joshua 1:8

1. Speak of it—"This book shall not depart out of thy mouth."
2. Study it—"But thou shalt meditate therein."
3. Submit to it—"Observe to do according to all that is written therein."

—W.J.M.

\*\*\*

## YOUR SHARE OF SUFFERING

II Timothy 2:3-13

### I. What It May Be

1. Privation and separation (vv. 4, 5)
2. Misunderstanding (v. 8)
3. Persecution (vv. 9, 10)

### II. Why You Should Accept It

1. It is the soldier's part (v. 3)
2. It is due in loyalty to your enlisting officer (v. 4)
3. It is necessary discipline (vv. 5, 6)
4. It advances the gospel (vv. 9, 10)
5. It is surety of triumph (vv. 11, 12)

—R. Clyde Smith

\*\*\*

## THE HAPPY MAN

Psalm 32

1. His sins are forgiven (vv. 1, 2)
2. He daily confesses his failures (vv. 3-5)
3. He completely trusts in the Lord (vv. 6-9)
4. He is joyful in sorrow (vv. 10, 11)

—J. Allen Blair

## THE SALVATION OF GOD

John 3:16

1. For God so loved—God's love
2. The world—God's world
3. That He gave—God's gift
4. His only begotten Son—God's Son
5. That whosoever believeth on Him—God's faith
6. Should not perish—God's foresight
7. But have everlasting life—God's life

—T.B.

\*\*\*

## SEVEN STEPS IN THE BLESSED LIFE

1. Its Foundation—the Word of God (II Tim. 3:16)
2. Its Fountain Source—the Love of God (John 3:16)
3. Its Fullness Expressed—the Spirit of God (I Cor. 3:16)
4. Its Faith Appropriating—the Work of God (Acts 3:16)
5. Its Fruit Revealed—the Peace of God (II Thess. 3:16)
6. Its Floodtide of Joy—the Grace of God (Col. 3:16)
7. Its Fellowship Manifested—the Remembrance of God (Mal. 3:16)

—Henry Hepburn

\*\*\*

## "SIN" AND "SINS"

*Sin* is character—*sins* are conduct. Character is what we are; conduct is the manifestation of character. What we are at heart comes out in actions of daily living. Hence, if there is *sin* at the root of character, there are bound to be *sins* in the conduct.

*Sin* is the center—*sins* the circumference. Are you old enough to remember having seen a wagon wheel? It has a center—a hub. There are spokes out to the rim—the circumference. If there is *sin* at the hub, any spoke on which you go out finds *sins* on the rim. If there are *sins* on the rim, any spoke you go down you find *sin* at the center. If you permit *sin* to hold sway in your heart there will be *sins* in your life.

*Sin* is the producer—*sins* the product. *Sin* is a factory. The only thing it produces is *sins*. The only way to get rid of *sins* is to get rid of *sin*. Close the factory and nail up the windows. *Sin* is the "old man"; *sins* his offspring. And this old man usually has a large family. There is just one way to stop the family from growing, and that is, crucify the old man.

—Free Methodist (submitted by  
Dorothy Sharp)

\*\*\*

## CHRIST'S STANDARDS FOR CHRISTIANS

Matthew 5

- A. Christians are—influential (v. 13).
- B. Christians are—radiant (vv. 14-16).
- C. Christians are—loving (vv. 43-46).

—Mark Bubeck

Moody Monthly

## GOD'S LOVE VERSUS MAN'S LOVE

### A. God's Law of Love (Matt. 5:44)

1. The world is God's enemy (James 4:4).
2. God's love put into action for the world (John 3:16).

### B. The World's Law of Love (Matt. 5:43, 46, 47)

1. The world loves sin (John 3:19).
2. The world establishes its own righteousness (Rom. 10:3).
3. The world loves not its Saviour (Isa. 53:3).
4. The world cannot love God (I John 4:8, 10).

### C. The Christian's Law of Love (Matt. 5:45-48)

1. Christians are commanded to love one another (I Pet. 1:22).
2. Christ's dwelling in Christians is their law of love, and He perfects His love in them (I John 4:12).
3. Christians are commanded to love as God loves (I John 4:11).

—Alec J. Edgar

\* \* \*

### "BUT YOU ARE RICH"

Revelation 2:9

Let us take stock:

1. God is still alive and has not lost His power.
2. Christ has not been conquered, nor is He in retreat.
3. The Holy Spirit is as strong, able and willing as ever.
4. The Holy Scriptures have not been destroyed nor taken from us.
5. The promises of God are as true and blessed as ever.
6. Our government still functions—it never has satisfied and never will satisfy all men.
7. We are not suffering for food—most of us—and we have proper clothing and places in which to sleep.
8. We have no pestilence, storms or other distresses, more or any greater than those which have always been in the history of man.
9. We still go to rest at night and look forward with confidence to a new morrow.
10. Seed time and harvest still function.
11. Starlight and moonlight still capture our admiration, and the constellations excite our wonder.
12. Sunrise and sunset are as glorious as ever.
13. Babies are as beautiful, children as winsome, youth as attractive, maturity as virile, and old age as thrilling with benedictions as ever.
14. God is in His heaven, and while all is not right with this world, yet back of the dim unknown He is working according to the counsels of His good will.
15. The things that are for us are more than those against us, and the blessed hope is leading us onward to a glorious goal.

—E. O. Sellers

\* \* \*

### UNTIL HE COME

Let us *worship* Him  
Let us *work* for Him  
Let us *wait* for Him

—Harry C. Hamilton

## PRAYER FOR PENTECOSTAL POWER

In an upper room they gathered,  
And they there with one accord  
Offered prayers and supplications  
As directed by their Lord,  
Who but recently had given  
His so cheering parting word:  
"Tarry ye—wait for the promise  
I before have given you;  
I will send the Holy Spirit  
Who with pow'r you will endue."

Father, Son and Holy Spirit,  
O Thou blessed Trinity—  
Earnestly and humbly praying  
I am looking up to Thee;  
And implicitly I'm trusting  
Thou wilt hear my ardent plea:  
"Send us, Lord, a great revival—  
And let it begin in me!"

—Charles A. Arnold

\* \* \*

## DIVINE PRINCIPLES AND RULES OF CONDUCT

### I. A Blessed Life (Matt. 5:1-12)

1. Lived Godward (vv. 1-10).
2. Motivated by love for God (vv. 11, 12).

### II. A Conspicuous Life (Matt. 5:13-16)

1. Combats corruption (salt) (v. 13).
2. Reveals Christ; reveals evil (light) (vv. 14, 15).
3. Glorifies God (v. 16).

### III. A Divine Declaration (Matt. 5:17-20)

1. Concerning Christ's mission (vv. 17-19).
2. Concerning true righteousness (v. 20).

### IV. Purity of Life (Private) (Matt. 5:21-30)

1. In motive (vv. 21, 22).
2. In thought and action (vv. 23-26).
3. In desire (vv. 27, 28).
4. In discipline (vv. 29, 30).

### V. Purity of Life (Public) (Matt. 5:31-37)

1. In marital relationship (vv. 31, 32).
2. Irreverent reverence (akin to flippancy) (vv. 33-36).
3. Speech and attitude (v. 37).

### VI. Persecution (Matt. 5:38-45)

1. Insult (vv. 38, 39).
2. Extortion (v. 40).
3. Domination or tyranny (vv. 41-45).

### VII. Divine Exhortation (Matt. 5:46-48)

1. The love of God revealed (vv. 46, 47).
2. The love of God expressed (v. 48).

—Monte Mack

\* \* \*

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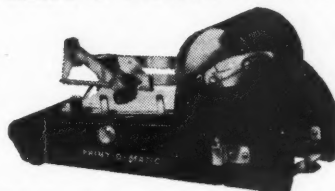
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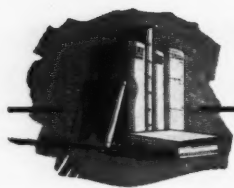
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# NEW BOOKS

G. COLEMAN LUCK, EDITOR

## The Life and Diary of David Brainerd

edited by Jonathan Edwards; newly edited and with a biographical sketch of President Edwards by Philip E. Howard, Jr.



**N**O missionary has ever exercised a more widespread or profound influence after his death in proportion to his abbreviated ministry than has David Brainerd. Fully two hundred years have passed since his frail body breathed its last in the home of the great Jonathan Edwards, yet he continues to inspire new

generations of Christian believers. That inspiration has come almost entirely from the reading of his diary and journal. Yet only with difficulty was he persuaded not to destroy his diary just before his death but to entrust it to Edwards.

The modern reader of Brainerd's diary may be at first impressed with the sense of morbid introspection which seems to permeate the earlier parts. Yet as he reads he finds the account gripping him. The transparent honesty of the revelations and the utter earnestness of the young writer, coupled with a sincere devotion to Christ, have a compelling quality, especially in a day when single-mindedness in spiritual things is so uncommon. "Oh, for spirituality and holy fervency that I might spend and be spent for God to my latest moment!" was the desire he confided to his diary shortly before his brief ministry among the North American Indians was ended. And catching from him the same spirit, the saintly Henry Martyn exclaimed, years later, when he reached India, "Now let me burn out for God!"

This fourth volume of the Wycliffe Series of Christian Classics maintains the same high level of excellence in editing and printing as its three predecessors. Dr. Howard's introductory biographical study of Jonathan Edwards adds to the value of the book, which is a truly great devotional classic.

385 pages. Moody Press, Chicago (1949). \$3.50. H.R.C.

## Every Pastor a Counselor, by Stanley E. Anderson

Here is a book of high merit on a much needed theme. It treats of the most important hidden ministry of the pastor—that of counselor to his people. It presents in faithful scriptural manner the ministry of healing men's minds, souls, and bodies through a use of the modern techniques in psychiatry by Spirit-filled pastors who know the Lord experientially and are thoroughly acquainted with His Word.

In a heartfelt appeal, the author pleads, "Surely it is the Lord's will for us to use every possible means to win souls, to restore backsliders, and to lead bewildered persons into wholesome Christian living." And so, to help the pastor to do this very thing, he treats of such subjects as "Christian Emphasis on Pastoral Counseling," "The Fourfold Standard of and How to Prepare for Pastoral Counseling." He enumerates seven classes needing this counsel and gives a suggested method of starting a program of counseling. The advice on how to make a success of such a program, in which the author shows just how to analyze a problem and proceed toward the solution, is handled in a careful, scholarly manner. The volume closes with examples of effective "pastor-counselors" and contains two excellent appendices (on the use of the Bible in varying vicissitudes and a list of suitable tracts for use with various types of problems).

No commendation could be too high for this book, which is virtually a manual on the subject. The price is far lower than its worth, and the binding is strong and durable. A helpful bibliography adds to its value as a textbook. No pastor should lightly turn aside from such a study on the ground that the problem is medical and

not pastoral. We covet for this book the wide circulation that it richly deserves.

111 pages. Van Kampen Press, Wheaton, Ill. (1949). \$1.50. A.M.D.\*

## Our Concern Is Children, by Irene Smith Caldwell

This book contains a wealth of information and help for those whose concern is children. The author has very intelligently and adequately answered such questions as: "Why do children think as they do?" "How can teachers know each child better?" "How do children learn?" Practical suggestions are made regarding the church's responsibility to children, not only in the Sunday school hour, but throughout the week.

The chapter on "Helping Children to Know the Bible" is filled with practical suggestions on methods of teaching the various ages and also regarding the selection of materials, not only in connection with the lessons, but in teaching memory passages as well. The importance of helping children to worship is stressed, and in this particular chapter are splendid suggestions regarding the building of actual worship services, as well as methods of using prayer, Scripture, music, etc., to draw out the hearts of boys and girls in true heart worship.

Throughout the book there seems to be strong evidence of the author's desire to stress the necessity of conversion among children. However, in the closing chapter, entitled "Winning Children to Christ," she repeatedly speaks of leading children to choose "the Christian way." We could wish that she had spoken clearly of winning them to Christ Himself. Two sentences in the last chapter are definitely not in accordance with what we believe to be the

true position. The author says: "In the child's experience there will not be so much emphasis on repentance and 'turning from' as there will be on the idea of a dedication to the Christian way. Too often the emphasis has been solely on salvation from sin; for the child the emphasis must be more on salvation for useful and surrendered life." We, of course, believe that it is sin which separates from God, whether the sin be that of a child or an adult. Therefore, we cannot agree with the author here.

With the exception of the above criticisms we recommend the book highly to parents and workers with children.

180 pages. Warner Press, Anderson, Ind. (1948). \$2.00. A.K.G.

## The Bow in the Clouds, by J. H. Hunter.

To read this new publication is like opening a box of delicious confectionery—there are the chocolate cherries, the covered nuts, the nougats, the gumdrops, the mints, the jelly drops, the pineapple hearts, etc. The book in question is made up of bits (a la *Reader's Digest*) of spiritual loveliness—fifty-four of them, taking an average of about two pages each. The subject matter ranges from one horizon of spiritual thought to another, somewhat like the rainbow.

Mr. Hunter writes convincingly, with a beautiful pen; he gave evidence of that in his previous noteworthy books.

Keep this book on your library table, as you would have a candy jar, so that your guest may take a bit here and there. Who knows, someone may meet the Lord Jesus in that way.

154 pages. Evangelical Publishers, Toronto (1948). \$1.50. G.S.S.

## On the Edge of the Primeval Forest, and More from the Primeval Forest, by Albert Schweitzer.

This volume is really two books in one, both dealing with the experience and observations of a highly cultured medical doctor engaged in humanitarian missionary work in French Equatorial Africa. The author is well known to students of missions as an extremely remarkable man in that he is a renowned musician (an authority on Bach), a philosopher, a physician, and a theologian.

The present work is a compilation of diary notes painstakingly made and full of high interest to those who enjoy books of travel, adventure, and missionary enterprise. The author is more the humanitarian than the evangelist, more the minister to the physical needs than the messenger of God with a gospel for the souls of the heathen. While we have only the highest commendation for this great man's sacrificial life, yet his work makes it evident that if the missionary does not have a clear conception of the spiritual issues at stake on the mission field, the primary task of winning the lost to Christ becomes incidental and secondary.

In this volume is a wealth of valuable information and sound advice for prospective missionaries. The reviewer is thrilled with the saneness of the writer's perspective and the soundness of such advice as that respecting the intellectual life of the missionary (p. 111). On the other hand, many will reject as unevangelical his view with regard to baptism (given on the same page), as he holds to infant baptism with the thought of such children as then growing up already belonging to the church and finding "within it support in the dangers that surround them."

Again (pp. 111-112) he advocates the idea that it would be "much grander" if the evangelistic work could be "undertaken in the name of Jesus if this distinction (i.e., that of Roman Catholic and Protestant) did not exist and there were never two churches working in competition." He believes that this "rivalry" confuses the natives and hinders the spread of the gospel.

This is a book for the discriminate reader, and were it written from a more evangelistic viewpoint (we do not take issue with its humanitarian aspect) it might be well nigh indispensable to every missions-

Moody Monthly

mindful person's library. On the whole it is delightful reading.  
222 pages. The Macmillan Co., New York (1948). \$4.50. A.M.D.\*

**How Rich the Harvest**, by Samuel M. Zwerner.

This book, subtitled *Studies in Bible Themes and Missions*, consists of a series of twenty-six inspirational meditations drawn from the long and fruitful experience of one of God's most useful and influential servants.

Each chapter is indeed a gem in itself and provides rich food for thought, not only for the ordinary layman, but also for the minister of the Word who may be looking for a theme which he can enlarge and use as a foundation for a stirring, heart-searching message.

While it is difficult to select any particular chapters as being more noteworthy than others, "Baskets in the Bible," "God the Opener," and "Today's Call to Prayer" are especially helpful. For any pastor whose missionary zeal needs rekindling, chapters 21-26 (headed "Missions") should provide a stirring up that will produce striking results.

For the reader who has only a few minutes available at odd times and places, the handy size of the book and the shortness of the chapters will be a real attraction.

120 pages. Fleming H. Revell Co., New York (1948). \$1.50. G.L.

**The Preacher and His Preaching**, by W. B. Riley.

This volume is the essence of the wisdom and experience of a master of the pulpit and a teacher of preachers, the gist of his own lectures on preaching through the years.

His reasons for adding another volume to the many in this field were that most such volumes are too wordy, and that in this volume more attention is given to the preacher himself as "inexorably related" to his preaching, five chapters being devoted to the preacher and nine to the preaching.

The volume sparkles with the inimitable style and personality of the author, and is replete with apt epigram and telling illustration. As with other writings of his, it may be expected to be of genuine help and inspiration to the preacher.

148 pages. Sword of the Lord Publishers. Wheaton, Ill. (1948). \$2.00. N.J.S.

**Europe Behind the Iron Curtain**, by Martha L. Moennich.

This is a soul-stirring eye-witness account by a Christian world traveler of conditions on both sides of Russia's "iron curtain."

The economic situations are graphically portrayed, with an interweaving of their effect upon the religious lives of struggling Europeans. "Atheism has become the curse of Soviet Russia," charges Miss Moennich. And along this line, the writer points out, the battle has been drawn.

How it ought to deepen our love for God's Word when we read that "in some places the Bible is torn into pieces so that the spiritually hungry may have some part of the Holy Book to read."

After digesting this report, every true American, Christian or not, cannot help but be thankful that he does not live under a government that abolishes the rights of normal home life, of private property, of freedom of conscience and speech; and, above all that is hostile to Christian ideals.

This book makes the mystery still greater how any informed citizen of the United States can embrace Communism.

153 pages. Zondervan Publishing House, Grand Rapids (1948). \$2.00. H.D.L.

**Missionary Stories**, by Aunt Theresa.

Here are ten missionary stories, with settings in Africa, China, Korea, South America, Canada, Mexico, United States, Philippines and Arabia. The language is simple enough for a young child to understand and yet the stories will hold the in-

\*Alexander M. Dodds.

June, 1949

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terest of the older child. Full of life and adventure, the stories will help to instill in the child a world-wide missionary vision. 64 pages (paper). Moody Press, Chicago (1948). 50 cents. G.F.

Angels Came Down, by Aunt Theresa.

This booklet contains eleven stories for children, all centered around the theme of Christ's birth. About half have their setting abroad, the rest are about boys and girls in this land. All of them have been told over station WMBI by "Aunt Theresa" Worman, director of the KYB Club. Several were written by Miss Worman, while the rest were obtained from other sources. Each story is interesting, the gospel message is presented in an attractive way, while love and compassion for the needy are encouraged. The booklet will make good reading for children or helpful source material for children's workers.

63 pages (paper). Moody Press, Chicago (1948). 50 cents. G.C.L.

The Airwaves Proclaim Christ, by Walter A. Maier.

This excellent book contains fifteen messages preached over the air by the internationally famous evangelist Dr. Walter A. Maier. It is the seventeenth published volume of such messages. Some of the titles are: "Must We Fight World War III?" "Wondrous Love That Welcomes All," "Jesus Christ in Your Home," "Gold or God?" and "Crown Christ Your King."

Anyone who has heard Dr. Maier and has profited by his soul-stirring sermons will prize the possession of such a compilation as this. The messages are filled with the comforts of the gospel, warning to the indifferent, salvation for the hopeless, and encouragement to the fainthearted.

297 pages. Concordia Publishing House, St. Louis (1948). \$3.00. J.M.

The Bible Has the Answer! by Dale Crowley.

This book is packed full of valuable information about the Bible. The author, Dale Crowley, Washington's radio minister, has compiled in a comprehensive way material on various subjects of interest. For instance, the Bible is considered from a literary standpoint in Part 1. Quizzes on the heart of Bible teachings comprise Part 2. Bible games in Part 3 stimulate thirst for knowledge in an entertaining way. Then the quizzes and tests for all ages in Part 4 have their appeal to young and old. Altogether this book will serve as a helpful tool both in church activities and in the home. Every Christian leader should have it in his library.

176 pages. Van Kampen Press, Wheaton, Ill. (1948). \$2.00. I.E.G.

Commentaries on Philippians, Colossians, and Thessalonians, by John Calvin

The reprinting of some of the great Christian classics of past centuries by Eerdmans Publishing Co. serves as a real boon to present-day conservative Christianity. We see it now in the publishing of Calvin's Commentaries.

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384 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids. (1948). \$3.00. J.M.

Philemon, the Gospel of Emancipation, by Frank E. Gaebelien.

This new and revised edition of a brief but fascinating exposition of Philemon is heartily recommended.

48 pages. Van Kampen Press, Wheaton, Ill. (1948). 50 cents.

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## How to Live Successfully

[Continued from page 712]

ment or envy. Chase it from you by forgiveness and love, and gain added strength by a sense of personal responsibility. A very successful young man who constantly bettered his records in athletics declared that he ran against time—not against people.

"Fear" is the fourth. Cultivate the meeting of every problem with courage and faith. It is the steady gnawing of such emotions as fear which hurt us. Substitute faith for fear and the battle is won, for victory begins in the soul.

"Indecision" is the fifth. Simply stated it means, learn to make up your mind before all kinds of irrelevant thoughts come in to confuse the issue. Some people are habitually this way. To them this brief but positive advice is given. Act, for action is the surest cure for this disastrous fault. There is no one "best answer" to many problems, and in many cases the second best may prove the best, after all results are in. To hesitate is to open oneself to the nervous exhaustion that anxiety like this can produce. It is a habit of thinking developed over a period of time usually experienced by those who feel insecure. Try the action method and watch the conflicts and doubts disappear!

"Oversensitivity or overemotionalism" is the sixth. Such a one needs to build up a resistance to his emotions or they will take a heavy toll of his strength. Often emotionalism is a form of self-centeredness.

"Pusillanimity" is the last of the seven. This long word means simply not supporting life with the courage and patience it must have if it is to be lived at all. No one has it easy. We all have to face life situations and make the best of them. Paul calls us to "endure hardness as a good soldier of Jesus Christ." He appeals to us to quit ourselves like men, and to "be strong in the Lord, and in the power of his might." Add this to life and you will be able to "stand, and having done all to stand."

Every one of these is the *opposite* of some *decisive virtue*! Cultivate that virtue, and watch the results in your life. Now back to our rules.

LET US PUT AS OUR *third rule*, "I will not be double-minded." Several passages of Scripture reinforce what we know of the workings of the mind. James said, "A double-minded man is unstable in all his ways" (James 1:8). One mind is seen by the outer thoughts revealed in speech and action; the other mind by the inner purposes that are quite different, inner desires that are unfulfilled. Coming from the practical James, this advice is very acceptable. Life reflects the mental and spiritual confusion that rules the double-minded. The difference between these two "minds" is a source of conflict that should not exist.

On the positive side, we have promise that if we ask in faith, nothing wavering, we will have that thing we desire of the Lord (James 1:5-8). It is obvious that

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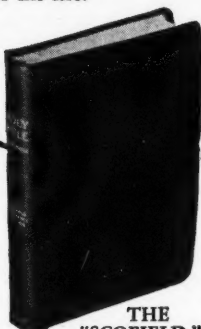
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the real desire is that of the inner life. Jesus said, "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness" (Matt. 6:22, 23). Since He immediately gives a lesson on serving God or mammon, and then appeals for faith in God's providence, which bountifully cares for the lilies of the field and the birds of the air, we may draw the conclusion that the "single eye" is the key to the life He would have us know. Therefore this is an appeal for oneness of purpose. The single purpose unites the life in light, the single life of faith gives confidence and experiences God's providence, and the single endeavor of putting the kingdom of God first finds the resources of that kingdom given to us.

The mind is so made that such a basic confusion as is represented by the "double-mind," or the serving of two masters, or worry over the necessities of life, all serve to make the achieving of worthy ends improbable if not impossible. Singleness of mind and soul, of thought and action, are channels through which power can flow and the kingdom of God made real.

Our fourth rule is this: "I will live for others." It is very simple, but not so easy, for most live for themselves regardless of protestations to the contrary. The big thing about this rule is that it provides first a way of escape from oneself and all the ills of a self-centered life; and, second, it is the means of discovering oneself in the process.

Jesus gave this in the truth that says, "He that loseth his life shall find it." Begin to serve God through serving others. The Bible declares that to bear one another's burdens is to fulfill the law of Christ (Gal. 6:2). In this way we follow the example of the selfless One, who "went about doing good."

Florence Nightingale was a very weak woman, constantly in discomfort. In the realization of her duty to the soldiers who were in such desperate need of help, she "lost herself." For months she labored from morning until late at night without a sign of distress. In the self-forgetfulness of service to others, she had both lost herself and found herself.

We need to rediscover this almost forgotten secret of Christian living. God saves His power for those who dare to do His will. Once we give ourselves to reaching others with love and kindness, power fills the life to overflowing.

Let us say "I will live courageously" is our fifth rule. We are not thinking of stoicism, just bearing life as something that has to be endured. Courage is the quality that enables us to face a situation, even though we may feel the threat of danger is real.

Courage has many possible resources to which we may look. We might start by declaring courage to be the best way to face life, since fear or some shade of it will certainly be the alternative. It is amazing how difficulties disappear before the determined onslaught of a courageous soul.

Courage has also noble companions to keep us company. All through the pages of the Bible and out of it in the lives of

those touched by its qualities we see evidenced a faith in God and in the right that has been vindicated in life.

Let us not think that courage is the absence of real fear. The courage that overcomes fear sees the task with a sense of duty and an experience of resources in God more than equal to the need. We may draw courage from knowing that with each situation faced in courage and with each victory won, new courage will be added.

Turn the tide from defeat to success. Start now, thank God and take courage! "This is the victory that overcometh the world, even our faith" (1 John 5:4). How well these words blend—the same victory that Christ won is ours by faith, and faith is the way to overcome anything this world has for us to meet.

The sixth rule is this: "Yield completely to God." You may say that sounds like the first rule, "Begin each day with God and end each day with God." Remember this, God is no respecter of persons. He causes His sun to shine upon the just and the unjust; He grants each one of us twenty-four hours in every day. We may have formed the good habit of beginning each day with God, and ending each day with God, but what have we done with the heart of the day? Have we yielded completely to Him throughout the day? When His voice has called us "o'er the tumult of life's restless sea," have we enjoyed the peace and calm He has provided, or have we plunged head-on into the waves of fury?

There is always a price to disobedience. "Let not sin reign in your mortal body, that ye should obey it in the lusts thereof . . . but yield yourselves unto God, as those that are alive from the dead." The reward of yieldedness is peace. "He is our peace." Yieldedness makes possible the sense of God's presence every hour of the day!

OUR LAST SUGGESTION is this: "I will live for the kingdom of God." To pledge one's life to the fulfilling of the purposes of God is at once the most glorious thing and also the most rewarding. There are manifestations of this "right relationship" to God, one within and the other without or outside of us. We must dwell on these thoughts.

This we must be sure of, that those who enter this experience of the kingdom are the children of the King by faith in the King and acceptance of the full meaning of the kingdom. Since the kingdom, as it is presented here, is spiritual, there is no amount of self-effort which can get us in. We must come in as God has provided. It must be as a little child. This in itself is a picture of true humility, of lack of pretense, and of a willingness to learn and to obey.

It was a little child that Jesus sat in the midst of His disciples, one day, that teaches this very lesson. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. 18:2-5). Mark records the words of Jesus like this: "Whosoever shall not re-

ceive the kingdom of God as a little child, he shall not enter therein" (10:15).

The words "kingdom of God" and "kingdom of heaven" are here used for the same thing. They both reveal the fact that if the kingdom is to be entered, something must happen to us. What is that something described in the words, "Become as little children," or "as a little child"? Here is suggested humility, and perhaps simplicity. Life is simple for children. It is when we "grow up" that we create the complex world that baffles us, and think scheming thoughts as to how we may outwit the world and get our share of its plunder. And so begins our trouble, for the moment we leave the simple life of childhood, the worries and cares begin and with them the loss of inner peace.

For adults to become as little children would be to acknowledge our mistakes and to yield to God in utter surrender, believing the words of assurance that He provides for us. No descriptive word for God could be sweeter to us than the word "Father," for it is the promise of love and care. No relationship to God could be closer than that of a child, for it makes us His own; and here is its greatest reward—it makes God our own!

So we must unlearn the rules of life! Those we have accepted are too full of tricks and subterfuge. They are contrary to "a single eye" that fills the body with light. They are unquestionably depending upon our own skills and powers. They presuppose that we are the ones who must make things happen, or they won't happen at all. In this they are wrong.

There are three basic changes that take place when we accept the full implications of the kingdom of God or of heaven. We ourselves are the first thing to change, and this change is basic and literal. We have accepted a new way of life based on faith and trust, and in which there is a surrender to the purposes of God's kingdom. The concepts of this new life are so amazing that they baffle us at times. The change in us is so literal that Paul cries, Behold a man in Christ Jesus is a new creature—"old things are passed away; behold, all things are become new!"

In that simplicity of a child we have abandoned our old way of life with its failings, frettings, worries, its fears and its tensions, and have simply believed God when He told us that it was His good pleasure to give us the kingdom. One of the first things one will notice in this new experience is the absence of tensions; implicit trust has answered them with the inner assurance that "God is able to make all grace abound toward you." As little children believe without doubting, so we leave the burden of our concerns at the gate of a new life.

It is my conviction that this phenomena of "conversion," of entering the kingdom, has already been fully tested in the laboratory and I offer it as the greatest need of every life. I should have used the word "laboratories," for every Christian soul that has touched the power of the kingdom is a living witness to the absolute truth of this experience.

A second change is in your relationship

with God. Once we lived as if we knew there *was* a God, now we live in the knowledge that this God is *our Father*! Children have a unique claim upon their fathers—so the children of the kingdom are encouraged to claim blessings from God as our Father. Jesus gave us one of the greatest of truths in a new interpretation of prayer. "Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." For "how much more [than your earthly father] shall your Father which is in heaven give good things to them that ask him?" (Matt. 7:7, 11).

Thus the thing we call prayer becomes no longer the cry of agonized entreaty, but the loving conversation of that which is spiritual in us with the Father of our souls. The whole experience is changed, because the relationship is changed. It would be strange indeed if there could be such a change in us, and such a change in our relationship to God without changing the things about us. This is precisely what happens!

How do you suppose the lilies grow—or the birds receive their food? How do you suppose God your Father intends to clothe and feed you? It is by the wondrous response of the world in which we live to our new estate of being and our new relationship with God. This is the question—"Shall he not much more clothe you, O ye of little faith?" This then is the answer: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." About these, all of life revolves. God knows you have need of things; in fact, Jesus said, "Your heavenly Father knoweth that ye have need of all these things," and that, even before we ask.

Is it not the search for "these things" that creates the difficulties and the struggles of life? Back of the pains of emotional upset, the anxieties of our fears, is the unsuccessful quest we are making for satisfaction and security we believe is found in "these things." Jesus said, "After all these things do the Gentiles [nations] seek"—and He condemns them for it! The condemnation our Lord gives is for the seeking of things *apart from* the kingdom of God! Now in the framework of the child and father relationship these things are freely given.

Oh, when will we learn the lessons Christ came to teach! In Matthew 6 and 7 are words dynamic enough to utterly change any life. We are sincerely challenged to meet the conditions. Successful living can be achieved. Perhaps these suggestions will show the way.

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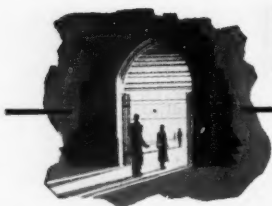
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# INSTITUTE and ALUMNI

ELISABETH FLETCHER, EDITOR

## "They Follow On"

First public showing in Chicago of "They Follow On," new thirty-minute film on student life, is scheduled at Moody Memorial Church on Saturday, May 28. The film is co-featured with MBI evangelist Mike Guido for Chicago-land Youth for Christ's "Moody Night."



A Moody student teaches a Practical Christian Work class in this scene from "They Follow On"

Later, in the informal atmosphere of their room, two of her classmates pause for a discussion.



Guests are entertained in the women's reception room.

At least 3,500 people are expected for the showing. The premiere of the film was held May 10 at the annual Institute alumni banquet, with close to 500 in attendance for the Homecoming feature.

Strictly student talent is cast for leading roles in the full-color production. Gordon Gale, of Hart, Mich.; Joy Neubrough, Des Moines, Iowa; Hubert Mor-den, Carlsonville, Mich.; Anita Harl, LaSalle, Ill.; and Peter Fu, of China, portray the experiences of Bill Williams as he goes through MBI. Under the watchful eye of the 16mm. movie camera, the students eat, play, study, work and make some of life's biggest decisions in the course of the story.

"They Follow On" was directed and photographed by Henry Ushijima, working in co-operation with the Institute's Promotion Department. Among Ushijima's earlier productions have been "Against the Tide" and "Out of the Night."

This summer, "They Follow On" will be featured at Bible conferences throughout the country, and will soon be available for showing in churches and young people's organizations.

## Science on the March

"Sermons from Science" are on the road again.

After three years of "Sorry—not available," George Speake and Keith Hargett, of the Moody Institute of Science, have taken to the road with two tons of elaborate equipment and four nights of spectacular demonstrations. They have been making a few short trips in southern California, but beginning May 31 they will be traveling on a series of itineraries through the rest of the country.

First stop in the initial series will be Grand Rapids, Mich., where they hope to fill 5,500 seats in the Civic Auditorium May 31-June 3. As satellites of Dr. Irwin A. Moon, originator of the "Sermons" and director of MIS, they are quite likely to succeed.

Audiences at "Sermons from Science" are never quite sure what will happen next. Speake may pour a few chemicals together and produce light in liquid form. Hargett may cause solid metal rings to fly into the air, inhale helium to speak with the peculiar "helium accent," or magnify the sounds of molecules within a bar of steel. Speake fries an egg on a block of ice and, in the climax of the demonstrations, stands on a million-volt transformer and allows the tremendous electrical charge to pass through his body and out his fingertips in a blaze of crackling light.

Following their engagement in Grand Rapids, they will move on to the Memorial Auditorium in Gary, Ind., June 8-11. Next is Toledo, Ohio, June 15-18 in the Civic Auditorium; while June 21-23 they will be in Flint, Mich., at the Central High School Auditorium.

Lansing, Mich., is scheduled June 28-July 1, in the Pruden Auditorium. Then, July 6-9 they will appear in the High School Auditorium of Elkhart, Ind. Wind-up of their first series will be held in the Gospel Temple of Fort Wayne, Ind., July 13-16.

Hargett, honor graduate of Pacific Bible

Moody Monthly

College, has had specialized training in physical science and for five years was foreman for an aircraft manufacturing company. He joined the MIS staff in December. Speake, who has been with MIS for two years, was awarded the senior mechanical engineering prize upon graduation from the University of Pennsylvania, and served for ten years in the Naval Air Force with a present reserve commission of lieutenant commander.

### Extension in the Summertime

A Bible conference at beautiful Lake Louise in Toccoa, Ga., will be one of the early-season vacation attractions this year. Sponsored by Moody Bible Institute's Extension Department, the seven-day conference will be held June 13-19, with Evangelist A. H. Stewart and MBI's Vice-president S. Maxwell Coder as speakers. "Voice of the Deep" is also scheduled.

A month later, the Institute will be host to a Bible conference at Cedar Lake, Ind. Among the Bible teachers on the July 24-31 program are Stewart, Coder, MBI President William Culbertson, and A. W. Tozer, of the Chicago Christian and Missionary Alliance Church. In addition, all three "Sermons from Science" films will be shown, a number of noted missionaries will participate in a missionary rally Friday evening, and the annual KYB Club rally will be held Saturday afternoon with Aunt Theresa Worman.

"Moody Day" at Winona Lake, Ind., is to be July 30.

### For a Better Radio Ministry

More effective Christian broadcasting will be the goal of Moody Bible Institute's second annual Summer School of Christian Radio August 8-19.

Slanted toward men and women engaged in religious broadcasting and those contemplating entering the field, the school offers a variety of courses. Classes in Station Management, Production and Ethics are aimed at those interested in program production. For those concerned with announcing and radio acting, courses in Speech Interpretation, Transcriptions and Announcing have been included, as well as individual microphone coaching

and radio workshop programs. A course in Script Writing is also featured in the curriculum.

Faculty members are well known in Christian radio circles. Robert Parsons, program director of Moody Bible Institute's station WMBI; Clarence W. Jones, founder and co-director of HCJB, Quito, Ecuador; Storm Whaley, manager of KUOA, John Brown University; and Alfred Campbell, supervisor of continuity, WMBI, head the list.

### Message to Japan

The Japanese Imperial family, together with a staff of about a thousand people, saw an English version of Moody Bible Institute's science film "God of Creation" in April, according to a news report from Japan. Arrangements were made by Timothy Pietsch, missionary under the Scandinavian Alliance Mission.

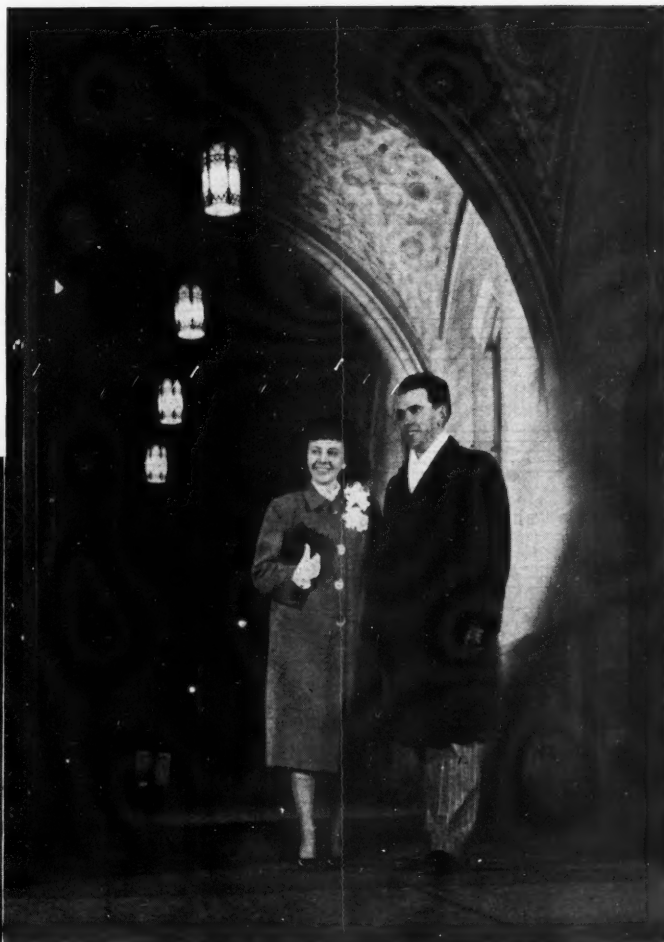
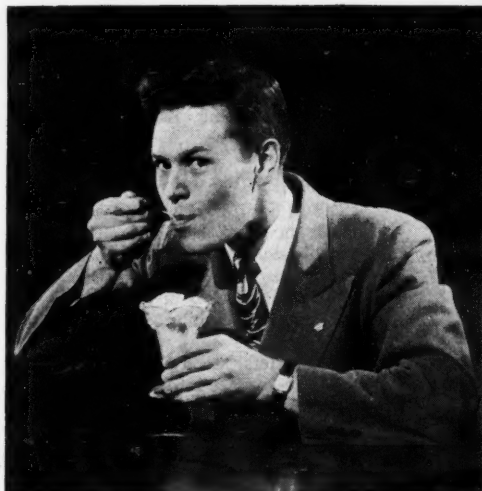
The showing marked another milestone in the foreign ministry of the Institute's "Sermons from Science" on film. More than a year ago, school officials authorized sending the first print of "God of Creation" to England as a step in the evangelization of Europe. Soon after, a Dutch translation of the sound track was made for use in the Netherlands.

Because of the enthusiasm with which Dutch and British audiences greeted the

film, more foreign versions were ordered. Philip Lee, China-born pastor of the Chinese Presbyterian Church in Los Angeles and superintendent of the Chinese Language School, translated and narrated Cantonese and Mandarin sound tracks for release early in 1949. Ha Tai Kim, native-born Korean now completing study for his doctor of philosophy degree at the University of Southern California, finished a Korean track in April.

Other versions of "God of Creation" are in process. Henri le Tondel, narrator-journalist who came to this country from France in 1936, is producing a French narration. Fl. Hallzon, prominent Christian publisher in Sweden, is working on a Swedish translation with the University of Upsala, checking scientific terms. In Norway, Lektor Odd Nilsen, of Oslo, is translating the English script. Japanese and Spanish versions are being planned as well.

In every case, the Institute is double-checking the accuracy of the translation by submitting it to authorities in each country. Future plans may include foreign distribution of other "Sermons from Science" films, but at present the subject matter of "God of Creation" seems best suited for universal use, the Institute believes. Plant life, astronomy, the insect world, and other phases of God's natural



world are discussed in the film.

Fourth production in the "Sermon" series, to be titled "Dust or Destiny," will be released in September.

### Paper for the Gospel to Germany

Funds to provide five tons of paper for German Colportage literature have just been sent overseas by the Colportage Division of Moody Bible Institute, according to Kenneth N. Taylor, Colportage director. An agent in Switzerland will contact German paper mills, buy up five tons of paper with the Colportage funds, and arrange for German presses to print the tracts.

By this means, Taylor explains, Moody not only stretches its budget by shipping money instead of American-printed literature, but it also spreads the gospel farther than ever before. Since German

Christians pay all costs except that of the paper, the Institute now obtains tracts and booklets at one-tenth of what it paid to ship them overseas already printed. Not only that, but literature printed in Germany carries none of the stigma of American propaganda and as a result, finds a wider, more receptive audience.

Since discovering this new system of Colportage ministry eighteen months ago, the Institute has sent money for fifty tons of paper overseas. A ton costs only \$185 and prints one million four-page tracts. "We hope to ship funds for fifty more tons in the next twelve months," says Taylor.

### And They're REAL, Too

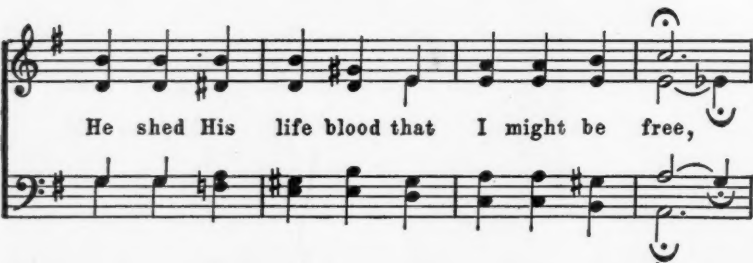
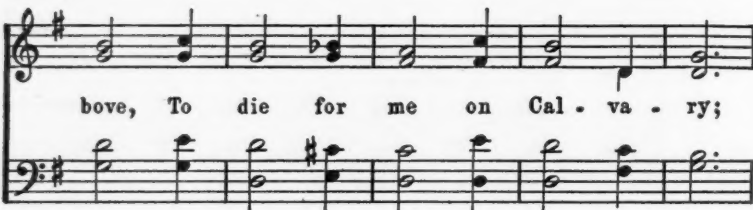
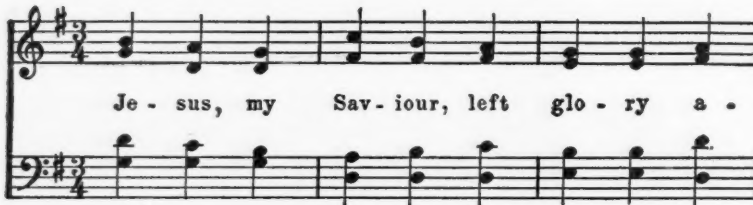
A twenty-minute motion picture titled "Reel Missionaries," featuring Vice-

*Grace Deibler (Mrs. Edwin C. Deibler), the wife of a Presbyterian pastor in Spokane, Wash., is the composer of our chorus this month. It is a very happy union of words and melody, and there is an unusual note of tenderness in the musical setting. We trust that it may be widely used.*—Wendell P. Loveless.

## MY WONDERFUL SAVIOUR

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president R. L. Constable, is nearing completion at Moody Institute of Science in Los Angeles.

Filmed in full color and sound, "Reel Missionaries" describes MBI's evangelization program through films. As Mr. Constable unfolds the challenging story of the work both here and abroad, excerpts from all three of the scientific productions appear on the screen. Colorful shots from Europe portray the need for the gospel there. War and rumors of war throughout the rest of the world emphasize the tremendous job to be done.

It is planned that "Reel Missionaries" will be shown as a forerunner to all MIS films, Constable says.

### Student News "Excellent"

In competition with newspapers from four-year colleges of equal enrollment, the bi-weekly *Moody Student* last term earned a first class honor rating from the Collegiate Press Association, according to word received in April by Alan Wares, editor-in-chief. It was the second time *Moody Student* had been entered in the competition.

Forty-four papers in the same division were rated according to first, second, third, or fourth class, with the superior "All-American" given to a few outstanding publications. *Moody Student's* highest laurels were obtained in news coverage, news writing, headlines and front page make-up.

### Alumni Begins Newspaper

The Alumni Association, in its program of advance, has begun publishing a bi-monthly newspaper called *Moody Alumni News*. This paper will take the place of the alumni section in *MOODY MONTHLY*, and will be circulated free to 30,000 alumni.

News briefs, *Moody* alumni around the world, up-to-date information concerning fellowships and news about the school will be featured, under the editorship of the executive committee of the Alumni Association.



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## Portable Preachers [Continued from page 726]

on the various duties involved. Joy had no definite income, and was depending upon the Lord to meet her every need in this new venture. She began to look around for a suitable building. A dilapidated garage, previously a stable, was the only building available; but that "old shack," as she first called it, is now a very attractive little studio building at 124 Wiltner Street, Los Angeles, Calif., where the present home of Gospel Recordings, Incorporated, as the organization is now known, is located.

This studio now has two technical rooms, and in addition to a full staff of thirteen has some of the best and latest equipment available for making records.

The work of Gospel Recordings is run entirely on faith in God to supply its physical needs. At first the records were sold at cost and all donations were used to pay for the making of the master records. But two or three years ago a bold step forward was taken by faith. It was decided to send the records without charge, in any quantity, to any place in the world where they would be used to spread the gospel.

The entire staff are "on faith" for their personal needs also, getting no salary or allowance from the society. In addition to working full-time, they even have the "privilege" of paying for their own board, and do so joyfully. Each new applicant is given a three-months' probation period before he is voted a member of the staff. It is their policy (for both work and workers) not to publicize financial needs, but to depend upon the Lord to move men through prayer.

How does such a life of faith work? Just look at the record. Expenses at Gospel Recordings have run as high as

\$50,000 in a single year, but in every instance the need has been met through unsolicited gifts sent in by the Lord's people. Gifts are usually small, but occasionally a large one comes—and sometimes in an unusual way. Once \$541 was slipped under the door in an envelope with no name signed! The missionaries themselves are frequent donors to the work. While they do not have to pay for the records, many have sent generous gifts to the work in order that records may be furnished to others.

More than 100,000 records have left Gospel Recordings to circle the globe. How are these records made? In most cases, if possible, those who can record go to the studio in Los Angeles. Often this means they must remain there for a period of one or two weeks, usually as the guests of the organization. Regarding those who record, first in line of preference are those who speak a language as their native tongue. Second-generation missionaries and those who have acquired a maximum of skill in a language are also used. The records usually consist of singing, testimonies, Scripture, sermonettes, and Bible stories with application, sometimes enlivened with sound effects. There are more than 160 languages on records already, and more are being added continually.

One of the ways of getting new languages recorded is to have a staff member visit schools and colleges and have foreign Christian students from various countries make recordings on a tape recorder, which are later transferred to permanent records back at the studio. Some missionaries are taking tape recorders with them back to the field, and having native Christians make such records to use in work among their own people.

Many missionaries take out the small, hand-wind, portable phonographs, made available at cost by Gospel Recordings for use on the field where electricity is lacking. These phonographs are held in great awe by natives in primitive places, who crowd around to hear the "little man in the box," some of them even bringing food and supplies for "him," to see that "he" is well taken care of. One old Indian remarked, "What the little man in the box says must be true, for he says it over and over again."

Some records in the language of the Uduk tribe of Africa, a most difficult tongue, were made by a missionary home on furlough, and carried into Africa on camel-back. They were so perfectly done that the natives, when they heard them, thought they had been made by one of their own tribe.

In the past year 1,800 Portuguese records were sent to Brazil. The China Inland Mission has received 1,000 Mandarin records in China. More than 1,000 D'Alur records were sent to Africa. It is a thrilling story in itself to hear how the Lord uses these records to win souls.

In some places, the missionaries could stay only long enough to leave a phonograph and some records with an isolated tribe, and then because of pressure of work had to move on. When they returned, in some cases several years later, they found the records worn smooth, with the whole village now professing Christians, and asking to be baptized.

The story of the recording of Alaskan dialects—twenty-one of them (sixteen of which are still unwritten)—is one of the most thrilling that Joy Ridderhof has to tell. More than 2,000 records have been shipped to Alaska, and are preaching to those who have never heard the gospel in their own tongue.

The making of these records is not as easy as it would seem. Often there are unforeseen problems. In the Totonaco language of Mexico, solos are not appreciated. So the missionary sang a duet with herself. She sang the soprano onto one record, and then while that was being played back, she sang the alto to her own soprano, and the duet was beautifully completed on the second record.

Many times the records are the means of breaking down fear, prejudice, and indifference—and make an opening wedge for the missionary in a difficult field. An important use for the records is in hospitals and clinics where hundreds of patients wait for treatment and hear the gospel while waiting.

These phonographs and records, by rights, should be an auxiliary to the missionary, enabling him to get closer to his people through the use of gospel messages in their own language, but in far too many cases the records are the only missionary the people have. The age-old question is still before us: "How shall they hear without a preacher?" We thank God that through the efforts of Gospel Recordings these "portable preachers" are telling out the story of salvation through the Lord Jesus Christ; that souls are being saved, and lives are being changed, through this "new thing" that the Lord has done.



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